

ΟΙΚΕΙΩΝ ΔΙΑΛΟΓΩΝ ΒΙΒΛΙΩΝ ΕΛΛΗΝΙΣΤΙ ΚΑΙ  
ΡΩΜΑΙΣΤΙ

FAMILIĀRIUM COLLOQUIUM GRÆCĒ ET LATĪNĒ  
LIBELLUS

ĒDITIŌ CUM MACRĪS

**Auctōre Jōhanne Posseliō**

Diāna Anglicē vertit, ēlectronicē trānscrīpsit, pauca ēmendāvit  
Beduerus <bedwere@yahoo.com> iterum ēmendāvit



Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ,  
ἐλέησόν με τὸν ἁμαρτωλόν.



CC BY 4.0

## περιεχόμενα. Rērum Index

|   |    |
|---|----|
| Ἰωάννης ὁ Ποσσέλιος τοῖς ἀνδράσι φιλομούσοις καὶ σπουδαίοις. . .  | 3  |
| α' · Παραδείγματα ὡς χρῆ ἀσπάζεσθαι καὶ εὖ ἐπεύχεσθαι. I - Salūtandī et bene precandī fōrmulæ. 1. - <i>How to Greet People and Wish Them Well.</i> . . . . .  | 5  |
| β' · Παραδείγματα ὡς χρῆ ἐπὶ δαῖτα καλεῖν. II - Invītandī ad convīnium fōrmulæ. 2. - <i>How to Invite Someone to a Meal.</i> . . . . .  | 6  |
| γ' · Παραδείγματα ὡς χρῆ αἰτῆσαι τι παρὰ διδασκάλου. III - Petendī quippiam ā præceptōre fōrmulæ. 3. - <i>How to Ask for Something from a Teacher.</i> . . . . .                                    | 15 |
| δ' · Παραδείγματα ὡς χρῆ παρὰ διδασκάλῳ περὶ τοῦ ἀπεῖναι ποιεῖσθαι τὰς ἀπολογίας. IV - Fōrmulæ excūsandī apud præceptōrem absentiam. 4. - <i>How to Ask a Teacher to Excuse an Absence.</i> . . . . | 19 |
| ε' · Παραδείγματα ὡς χρῆ κατηγορῆσαι μαθητοῦ παρὰ διδασκάλῳ. V - Fōrmulæ dēferendī discipulum ad præceptōrem. 5. - <i>How to Tattle on a Student to the Teacher.</i> . . . . .                      | 22 |
| ς' · Παραδείγματα ὡς χρῆ τοῖς συμμαθηταῖς προσομιλεῖν. VI - Agendī cum condiscipulis fōrmulæ. 6. - <i>How to Interact with Fellow Students.</i> . . . . .   | 26 |
| ζ' · Ἄλλος διάλογος. VII - Alius dialogus. 7. - <i>Another Dialogue.</i> . . .  | 30 |
| η' · Ἄλλος. VIII - Alius. 8. - <i>Another One.</i> . . . . .  | 32 |
| θ' · Τοῦ χρῆσαι παραδείγματα. IX - Commodandī fōrmulæ. 9. - <i>Lending Things.</i> . . . . .  | 34 |
| ι' · Παραδείγματα τοῦ δανείζειν. X - Fōrmulæ mūtundī. 10. - <i>How to Borrow Something.</i> . . . . .   | 35 |
| ια' · Ἄλλος. XI - Alius. 11. - <i>Another One.</i> . . . . .  | 35 |
| ιβ' · Παραδείγματα τοῦ αἰτῆσαι τὸν διδάσκαλον. XII - Rogandī præceptōrem fōrmulæ. 12. - <i>How to Ask the Teacher for a Favor.</i> . .  | 36 |
| ιγ' · Παραδείγματα τοῦ τοῖς συμμαθηταῖς συλλαλεῖν. XIII - Colloquendī cum condiscipulis fōrmulæ. 13. - <i>How to Talk with Other Students.</i> . . . . .  | 38 |
| ιδ' · Ἄλλος. XIV - Alius. 14. - <i>Another One.</i> . . . . .   | 43 |
| ιε' · Οἰκιακὸς διαλογισμός. XV - Domestica cōnfābulātiō. 15. - <i>An Exchange Between Friends [An Old Joke].</i> . . . . .  | 46 |
| ις' · Ἄλλος διάλογος. XVI - Alius dialogus. 16. - <i>Another Dialogue.</i> .  | 48 |

|     |  |    |
|-----|--|----|
| ιζ' | · Παραδείγματα τοῦ προστάττειν καὶ ὑποσχεῖσθαι. XVII - Mandandī ac pollicendī fōrmulæ. 17. - <i>How to Give Orders and Make Promises.</i> . . . . .                      | 50 |
| ιη' | · Διὰ τί οὐκ ἐπισκέπτῃ; XVIII - Cūr nōn vīsis? 18. - <i>Why Don't You Come for a Visit?</i> . . . . .  | 50 |
| ιθ' | · Τὸ συμβεβηκός. XIX - Successus. 19. - <i>It Worked!</i> . . . . .  | 52 |
| κ'  | · Ἄλλος. XX - Alius. 20. - <i>Another One.</i> . . . . .   | 53 |
| κα' | · Παραδείγματα τοῦ συγγαίρειν τῆς ἐπανόδου ἔνεκα. XXI - Fōrmulæ grātulandī dē ređitū. 21. - <i>How to Welcome Someone Back Home.</i> . . . . .                           | 56 |
| κβ' | · Ἀσπάζεσθαι δι' ἑτέρου. XXII - Salūtāre per alium. 22. - <i>Sending One's Regards by a Third Party.</i> . . . . .   | 58 |
| κγ' | · Παραδείγματα τοῦ ἐρωτῆσαι περὶ τῆς ὑγείας. XXIII - Fōrmulæ interrogandī dē valētūdine. 23. - <i>How to Inquire About Someone's Health.</i> . . . . .                   | 60 |
| κδ' | · Ἀρρώστως ἔχειν. XXIV - Male valēre. 24. - <i>Feeling Ill.</i> . . . . .  | 61 |
| κε' | · Ἄλλος διάλογος. XXV - Alius dialogus. 25. - <i>Another Dialogue.</i> . . . . .   | 67 |
| κς' | · Ἄλλος. XXVI - Alius. 26. - <i>Another One.</i> . . . . .   | 71 |
| κζ' | · Ἄλλος διάλογος. XXVII - Alius dialogus. 27. - <i>Another Dialogue.</i> . . . . .   | 72 |
| κη' | · Περὶ τοῦ τὴν ἐν τῇ φιλοσοφίᾳ σπουδὴν ὀρθῶς διατάττειν. XXVIII - Dē ratiōne studiōrum rēctē īnstituendā. 28. - <i>How Properly to Carry On One's Studies.</i> . . . . . | 75 |

Ἰωάννης ὁ Ποσσέλιος  
 τοῖς ἀνδράσι φιλομούσοις καὶ σπουδαίοις,  
 τοῖς μετὰ τῆς εὐσεβοῦς παιδείας  
 τοὺς νεανίσκους τὰ Ῥωμαϊκὰ καὶ Ἑλληνικὰ  
 γράμματα διδάσκουσιν,  
 εὖ πράττειν.

Ὅρθῶς καὶ νουνεχόντως ὑπὸ τινος τῶν σοφῶν εἴρηται,

Ὅς μὴ Ῥωμαϊκοῖς Ἑλληνικὰ γράμματα ἔμιξεν  
 οὐ δύναται λογικοῦ τοῦνομα ἀνδρὸς ἔχειν.

Ὁμολογεῖται μὲν γὰρ ὑπὸ πάντων πεπαιδευμένων καὶ εὐφρονούντων ἀνδρῶν  
 τοὺς Ῥωμαϊκοὺς λογογράφους καὶ ποιητὰς πᾶσαν τὴν ἑαυτῶν παιδείαν καὶ  
 σοφίαν, καὶ τὴν ἐν τοῖς λόγοις δεινότητα, παρὰ τῶν Ἑλλήνων εἰληφέναι, καὶ  
 πλεῖστα οὐκ ἄλλαις πλὴν Ἑλληνικαῖς, ἐκφωνεῖσθαι δύνασθαι, μᾶλλον δὲ τὸν  
 λόγον Ῥωμαϊκὸν οὐκ ὀρθῶς γνωσθῆναι, οὐδὲ γραφῆναι, οὐδ' ἐρμηνευσθῆναι,  
 ἄνευ τῆς Ἑλληνικῆς γλώττης οἷόν τ' ἐστίν. πλεῖστα τοιγαροῦν ὠφελοῦνται  
 πάντες ὅσοι ἐν ταῖς ἑαυτῶν περὶ τὰ γράμματα σπουδαῖς, τὰ Ῥωμαϊκὰ τοῖς  
 Ἑλληνικοῖς συνάπτουσι, ὅπως ἐν ἀμφοτέροις ὁμοίως ἰσχύοντες τυγχάνωσιν.  
 Ἐγὼ δὲ ἵνα κατὰ ἑμαυτοῦ μέρος ἐν τῷ τὰς ἀμφοτέρας γλώττας ὀρθῶς καὶ  
 ῥαδίως μαθεῖν, τοῖς φιλομαθέσι τῶν νεανίσκων βοηθήσω, τούτους τοὺς δια-  
 λόγους ἐξέδωκα, αὐτοὺς τῇ ἐκείνων ψυχῇ καὶ χρήσει συναρμώσας. Τούτους  
 εἰ σπουδαίως ἀναγνώσονται καὶ ἅμα χρήσονται πρὸς τὸν βίον, αἰσθήσονται  
 τούτου τοῦ πόνου πλεῖστον ὀνησόμενοι. ἔρρωσθε καὶ μετ' ἐμοῦ τὴν περὶ τὰς  
 τέχνας καὶ γλώττας σπουδὴν εἰς τὸ τὸν Θεόν, τὸν πάντων τῶν ἀγαθῶν τῶν  
 ἐν τῷ βίῳ αἴτιον, δοξάζειν, καὶ τὴν ἀληθινὴν περὶ Αὐτοῦ καὶ τοῦ υἱοῦ Αὐτοῦ  
 ἀγαπητοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν, διδαχὴν μηκύνειν, κατατίθεσθε,  
 μεμνημένοι τοῦ Δανιῆλος,

Οἱ συνιέντες ἐκλάμπουσι ὡς ἡ λαμπρότης τοῦ στερεώματος,  
 καὶ ὑπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες,  
 εἰς τὸν αἰῶνα καὶ ἔτι.

ἐκ τῆς Ῥοδοπόλεως, ἔτει ἀπὸ τῆς Θεογενείας α φ π η. [1588]



## α' - I - 1.

**Παραδείγματα ὡς  
χρῆ ἀσπάζεσθαι καὶ  
εὖ ἐπεύχεσθαι.**

**Salūtandī et bene  
precandī fōrmulæ.**

***How to Greet People  
and Wish Them Well.***

χαῖρε, διδάσκαλε  
αἰδέσιμε.

Salvē, Doctor  
observande.

*Hello, reverend  
instructor.*

χαῖρε ἄνερ  
περιφανέστατε.

Salvē, vir ōrnātissime.

*Hello, my good man.*

χαῖρε Κύριε  
εὐδοξότατε.

Salvē, Domine  
clārissime.

*Greetings, my noble  
Lord.*

χαῖρε πλεῖστον, ἄδελφε.

Salvē plūrimum, frāter.

*A hearty hello, brother.*

χαῖρε συμμαθητά.

Salvē, condiscipule.

*Hello, fellow student.*

χαίρετε συμμαθηταί.

Salvēte, condiscipulī.

*Hello, fellow students.*

Ἀπόκρισις.  
Respōnsiō.  
*Reply.*

χαῖρε καὶ σύ.

Salvē et tū.

*Hello to you too!*

χαῖρε ὁμοίως.

Salvē similiter.

*Hello to you too!*

σῶος ὅτι ἐπῆλθες,  
ἦδομαι.

Salvum tē advēnisse  
gaudeō.

*I'm delighted that you  
have arrived safely.*

ἡδεῖα ἐμοί ἐστίν ἡ  
παρουσία [ἡ ἀφίξις]  
σου.

Jūcundus est mihi tuus  
adventus [reditus].

*I'm delighted that  
you're here (that you've  
arrived).*

χάριν σοι ἔχω.

Habeō tibi grātiam.

*Thank you.*

δέομαι τοῦ Θεοῦ,  
εὐδαίμονά σοι ποιῆσαι  
τὴν ἡμέραν ταύτην.

Precor Deum ut tibi  
hanc diem fēlicem  
reddat.

*I pray to God that he  
make your day a good  
one.*

Ἀπόκρισις.  
Respōnsiō.  
*Reply.*

εὐχομαί σοι νύκτα

Precor tibi fēlicem

*I pray you, good night.*

|  |   |   |
|--|---|---|
| εὐτυχῆ.  | noctem.                                   |   |
| ἐπεύχομαί σοι ὕπνου<br>ἡσύχιον.                  | Precor tibi placidam<br>quiētem.          | <i>I pray you, peaceful<br/>sleep.</i>        |
|  | Ἀπόκρισις.<br>Respōnsiō.<br><i>Reply.</i> |   |
| τοιοῦτον καί σοι<br>εὐχομαι, ὦ Παῦλε<br>φίλτατε. | Tālem et tibi precor,<br>Paule cārissime. | <i>Same to you, dear Paul.</i>                |
| λῦσιτελείτω σοι τὸ<br>βαλανεῖον.                 | Prōsit tibi balneum.                      | <i>Enjoy your bath.</i>                       |
| εὐτυχῆς ποιείτω ὁ Θεὸς<br>τὸ λουτρόν σου.        | Deus fortūnet<br>lavātiōnem tuam.         | <i>May God make your<br/>bath a good one.</i> |
|  | Ἀπόκρισις.<br>Respōnsiō.<br><i>Reply.</i> |   |
| ἔχω σοι χάριν.                                   | Habeō tibi grātiam.                       | <i>Thank you.</i>                             |
| ἡδεῖα μοί ἐστιν ἡ εὐχή<br>σου.                   | Grāta mihi est precātiō<br>tua.           | <i>Your prayer gives me<br/>pleasure.</i>     |
| ἔρρωσο εὐδαιμόνως.                               | Valē fēliciter!                           | <i>Goodbye!</i>                               |
| καὶ σὺ ἔρρωσο εὖ<br>[κάλλιστα, εὐτυχέως].        | Et tū bene [optime,<br>fēliciter] valē!   | <i>Goodbye to you too!</i>                    |
| ἔρρωσθε.   | Valēte!                                   | <i>Goodbye, friends!</i>                      |

## β' - II - 2.

**Παραδείγματα ὡς  
χρῆ ἐπὶ δαῖτα  
καλεῖν.**

**Invītandī ad  
convīvium fōrmulæ.**

***How to Invite  
Someone to a Meal.***

χαῖρε διδάσκαλε.

Salvē, Præceptor.

*Hello, Teacher!*

Διδάσκαλος.  
Præceptor.  
Teacher.



χαῖρε καὶ σὺ φίλε παῖ  
[μαθητά, Πέτρε].

Salvē et tū, mī puer  
[discipule, Petre].

*Hello to you too, my  
boy [my student, Peter].*

Παιδάριον.  
Puer.  
Boy.

πατήρ μου δεῖταί σου  
μετ' αὐτοῦ ἀριστᾶν  
[δειπνεῖν]

Meus pater rogat tē ut  
apud sē prandeās  
[cēnēs]

*My father asks that you  
lunch [dine] with him*

τῆ ὥρα δεκάτη  
[ἐνδεκάτη, πέμπτη,  
ἕκτη].

hōrā decimā, undecimā,  
quīntā, sextā.

*at 10:00 [11:00, 5:00,  
6:00].*

Κύριός μου αἰτεῖ παρά  
σου, συμβιῶναι αὐτῷ  
ἐν τῷ ἀριστῷ [δείπνῳ].

Dominus meus petit ā  
tē, ut sīs suus convīva  
in prandiō [cēnā].

*My master asks that  
you have lunch [dinner]  
with him.*

Πατήρ.  
Pater.  
Father.

βάδιζε καλέσαι  
[προσάγειν] τοὺς  
κεκλημένους.

Abī advocātum  
[adductum] convīvās.

*Go call the guests.*

Παιδάριον.  
Puer.  
Boy.

βαδίζω, πάτερ.

Abeō, Pater.

*I'm on my way, Dad.*

πορεύομαι, κύριε.

Vādō, Domine.

*I'm going, Master.*

ἐκτελέσω τὰ  
προστεταγμένα.

Fīet. Cūrābitur.

*Okay, I'll carry out your  
orders.*

χαῖρε κύριε [καθηγητᾶ]  
φιλανθρωπότατε.

Sīs salvus Domine  
[Præceptor]  
hūmānissime.

*Hello, most gentle  
Master [Teacher].*

Ἀπόκρισις.  
Respōnsiō.  
Reply.

|   |   |   |
|---|---|---|
| Χαῖρε καὶ σύ, παιδάριον φίλον.  | Salvus sis tū quoque mī puer.   | <i>Hello to you too, dear boy.</i>  |
| Παιδάριον.<br>Puer.<br>Boy.   |   |   |
| Πατὴρ [κύριος] μου περιμένει τὴν φιλανθρωπίαν σου · αὐτή, ὅταν ἐθέλῃ, ἐπὶ τὸ ἄριστον [δεῖπνον] ἐλθέτω.                    | Pater meus [Erus] exspectat hūmānitātem tuam; ea, ubi volet, ad prandium [cēnam] veniat.                      | <i>My father [master] waits upon your grace. May your Grace be so kind as to come whenever [your Grace is] ready to luncheon [dinner].</i>                                |
| Διδάσκαλε λαμπρότατε, πάντες οἱ κεκλημένοι ἤδη πάρεισι, μόνον σε ἀναμένοντες, καὶ ἐὰν μὴ σε προσδοκῶσι, νῦν ἂν ἀνέκειντο. | Eximie Domine Doctor, omnēs convīnæ jam adsunt, ūnum tē exspectant; et nisi tē exspectārent, jam accumberent. | <i>Most excellent Teacher, all the guests are present already; you're the only one they're waiting for; and if they weren't waiting for you, they'd be at dinner now.</i> |
| Διὰ τοῦτο δέονταιί σε ἐπὶ τὸ ἄριστον [δεῖπνον] ἐλθεῖν. ἐπίκειται [ἐπικρέματα] ὥρα πέμπτη [ἕκτη, δεκάτη, ἑνδεκάτη].        | Ideō tē rogant ut ad prandium [cēnam] accēdās. Imminet [īnstat] hōra quīnta [sexta, decima, ūndecima].        | <i>So they beg that you come to lunch [dinner]; it's almost 5:00 [6:00, 10:00, 11:00].</i>  |
| Ὁ τοῦ ἀριστᾶν [δειπνεῖν] χρόνος πάρεστι. πάρεισιν οἱ κεκλημένοι ἐπὶ τὴν θύραν.  | Prandendī [cēnandī] tempus adest. Adsunt invitātī prō foribus.  | <i>Lunchtime [Dinnertime] is here. The guests are at the door.</i>  |
| εἷσαγε τοὺς κεκλημένους. ὑποδέχου τοὺς συνδειπνους.   | Dūc intrō convīnās. Excipitō convīnās.  | <i>Show the guests in. Welcome the guests.</i>  |
| Υἱός.<br>Filius.<br>Son.  |   |   |
| χαῖρε διδάσκαλε αἰδέσιμε.   | Salvē Præceptor observande.   | <i>Hello, honored Teacher.</i>  |

|   |  |  |
|---|--|--|
| κεχαρισμένως ἡμῖν<br>ποιεῖς, ἀξιώσας<br>ἡμέτερος εἶναι<br>συμπότης. | Grātam rem nōbīs facis,<br>quod nōn dēdignāris<br>noster esse convīva. | <i>You favor us in not<br/>disdaining to be our<br/>guest.</i> |
|   | Πατήρ.<br>Pater.<br>Father.  |  |
| ἐτοίμασον τὸ ἄριστον<br>[δεῖπνον], παιδάριον.                       | Parā prandium [cēnam],<br>puer.  | <i>Prepare lunch [dinner],<br/>boy.</i>                        |
| παρασκεύαζε<br>[στρώσον] τὴν<br>τράπεζαν.                           | Adōrnā [sterne]<br>mēnsam.   | <i>Set the table.</i>  |
| παρατίθει ἄρτον.  | Appōne pānem.  | <i>Set out the bread.</i>                                      |
| παρατίθει κοχλιάρια<br>ἀργυρᾶ [ξύλικά].                             | Appōne cochleāria<br>argentea [ligna].                                 | <i>Set out the silver<br/>[wooden] spoons.</i>                 |
| φέρε κάρδοπον [ὀθόνην,<br>ποτήρια].                                 | Adfer pānārium<br>[mappam, pōcula].                                    | <i>Bring the bread-basket<br/>[cloth, cups].</i>               |
| ἔκλουε τὴν κύλικα [τὸ<br>ἀργυροῦν ποτήριον].                        | Ēlue calicem<br>[argenteum pōculum].                                   | <i>Wash out the goblet<br/>[silver cup].</i>                   |
| τὸν κύκλον ἐν μέσῳ τῆς<br>τραπέζης τίθει.                           | Circum in medium<br>mēnsæ pōnitō.                                      | <i>Set the platter in the<br/>middle of the table.</i>         |
| τίθει κατὰ τὴν τάξιν<br>τὰς ἔδρας, καὶ<br>προσκεφάλαια ἐπιτίθει.    | Collocā ex ōrdine sellās,<br>et pulvīnāria<br>superpōne.               | <i>Arrange the chairs and<br/>set cushions on them.</i>        |
| φέρε ὕδωρ πρὸς τὸ<br>νίπτειν τὰς χεῖρας.                            | Adfer aquam ad<br>lavandās manūs.                                      | <i>Bring water so that we<br/>can wash our hands.</i>          |
| νίπτε σὺ πρότερον.  | Lavā tū prior.   | <i>You wash first.</i>   |
| νίπτε τὰς χεῖρας.   | Lavā manūs.  | <i>Wash your hands.</i>  |
| νίψωμεν ὁμοῦ.   | Lavēmus ūnā.   | <i>Let's wash together.</i>                                    |
| ἐπίδος μοι<br>χειρόμακτρον<br>[ἀλοδόχον].                           | Porrige mihi mantile<br>[salinum].                                     | <i>Hand me the napkin<br/>[salt cellar].</i>                   |
| ἔκμασσε τὰς χεῖρας.   | Abstergē manūs.  | <i>Wipe your hands.</i>  |

|  |   |  |
|--|---|--|
| τί ἐστήκατε;   | Quid stātis?  | <i>Why are you all still standing?</i>   |
| καθέζεσθε.   | Sedēte.   | <i>Take your seats.</i>  |
| κατακλίνεσθε.  | Accumbite.  | <i>Lie back.</i>   |
| τὸ ἄριστον [δειπνον, συμπόσιον] διαφθείρεται διὰ τὴν σὴν ἀπουσίαν [ἀναβολιμὴν, βραδύτητα]. | Prandium [cēna, convīnium] corrumpitur tuā absentiā [morā, tarditāte].          | <i>Lunch [dinner, the party] is being spoiled because you are absent [delayed, late].</i>          |
| τὸ σῆτιον παρετέθη, καθέζεσθε οὖν.   | Cibus appositus est, accumbite igitur.  | <i>The food is served up, so sit down.</i>   |
| ποῦ κελεύεις με καθέζεσθαι;  | Ubi jubēs mē sedēre?  | <i>Where do you want me to sit?</i>  |
| ἐν πρώτῳ τῷ τόπῳ κατακλίνου [ἀνάπεσε].   | In prīmō locō accumbe [discumbe].   | <i>Take the first place.</i>   |
| ἀνέπεσον οἱ κεκλημένοι.  | Accubuērunt convīnæ.  | <i>The guests have taken their places.</i>   |
| παιδάριον, εὐλόγησον τὴν τράπεζαν.   | Puer, cōnsecrā mēnsam.  | <i>Child, bless the table.</i>   |
|  | Παιδάριον.<br>Puer.<br>Boy.   |  |
| οἱ ὀφθαλμοὶ πάντων εἰς σὲ βλέπουσι Κύριε, καὶ τὰ λοιπά.                                    | Oculī omnium in tē spērānt Domine etc.  | <i>The eyes of all look to thee in hope, O Lord etc.</i>   |
| προστίθει καὶ γνώμην ἀξιομνημόνευτον, ἣν νεωστὶ ἐκ τῆς δημηγορίας ἔμαθες.                  | Adde etiam sententiam memorābilem, quam nūper ex contiōne sacrā didicistī.      | <i>Add the memorable saying you recently learned from the sermon.</i>                              |
| πᾶν κτίσμα καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον,                      | Quicquid creāvit Deus, bonum est, et nihil reiciendum, sī cum grātiarum āctiōne | <i>“All creation is good, and nothing is to be rejected which is taken with grace, for through</i> |

|   |  |   |
|---|--|---|
| ἀγιάζεται γὰρ διὰ<br>λόγου θεοῦ, καὶ<br>ἐντεύξεως. [α' Τιμόθ.<br>κεφ. δ']                       | sūmātur. Sānctificātur<br>enim per verbum Deī et<br>precātiōnem. [I. Tim.<br>4.] | <i>God's word and<br/>through prayer it is<br/>sanctified." [I. Tim. 4.]</i>        |
| φέρε σῖτία [τροφήν,<br>ὄξος, κρέα ὀπτά, ἐφθά,<br>ἰχθύας].                                       | Adfer epulās [cibum,<br>acētum, carnēs assās,<br>carnēs ēlixās, piscēs].         | <i>Bring the dishes [food,<br/>vinegar, roast meats,<br/>boiled meats, fishes].</i> |
| δός μοι τὸ ὑαλοῦν<br>ἔκπωμα [ποτήριον].   | Dā mihi pōculum<br>vitreum.  | <i>Give me the glass [cup].</i>   |
| ἐπίδος μοι τὰ ἀργυρᾶ<br>ἐκπώματα [τὸν<br>κάνθαρον, τὸν τῦρόν,<br>τὸν ἄρτον, τὸ<br>μαχαιρίδιον]. | Porrigē mihi argentea<br>pōcula [cantharum,<br>cāseum, pānem,<br>cultellum].     | <i>Hand me the silver<br/>cups [tankard, cheese,<br/>bread, knife].</i>             |
| εὐλογεῖτω ὑμῖν τοῦτο<br>τὸ πότον [τοῦτον τὸν<br>οἶνον] ὁ Χριστός.                               | Sospitet vōbīs hunc<br>pōtum [hōc vīnum]<br>Chrīstus.                            | <i>May Christ bless this<br/>drink [this wine] for you<br/>all.</i>                 |
| ἔστω ὑμῖν σωτήριος<br>οὔτος ὁ ζῦθος.  | Sit vōbīs salūtī hęc<br>cerevisia.   | <i>May this beer bring you<br/>good health.</i>                                     |
| γένοιτο τοῦτο, φίλε<br>παῖ, Ἀμήν.   | Id faxit Deus, cāre puer.<br>Āmēn.   | <i>So be it, dear child.<br/>Amen.</i>  |
| δός μοί τι τοῦ<br>ἀλέκτορος [τῶν ἰχθύων,<br>τοῦ ἄρτου].   | Dā mihi aliquid dē gallō<br>[piscibus, pāne].                                    | <i>Give me some of thec<br/>apon [fish, bread].</i>                                 |
| βούλει τι τοῦ κρέως<br>[χηνός, ἰχθύος];   | Vīs aliquid dē carne<br>[ānsere, pisce]?   | <i>Do you want some of<br/>the meat [goose, fish]?</i>                              |
| ναί.  | Etiam.   | <i>Yes.</i>   |
| βούλομαι.   | Volō.  | <i>I'd like some.</i>   |
| οὐ βούλομαι.  | Nōn volō [nōlō].   | <i>No thanks, I don't want<br/>any.</i>   |
| ἔγχει ζῦθον<br>[μελίκρατον, οἶνον] ἵνα<br>πίνωμεν.  | Īnfunde cerevisiam<br>[aquam mulsam, vīnum]<br>ut bibāmus.                       | <i>Serve some beer [mead,<br/>wine] so that we may<br/>drink.</i>                   |

|  |  |   |
|--|--|---|
| οὐ θέλεις πίνειν;  | Nōn vīs bibere?  | <i>Don't you want to drink?</i>                           |
| διὰ τί οὐ πίνεις;  | Cūr nōn bibis?   | <i>Why aren't you drinking?</i>                           |
| καλῶς με ὑπέμνησας,<br>πάνυ γὰρ διψῶ.                              | Rēctē mē monēs,<br>omnīnō enim sitiō.                      | <i>Thanks for reminding me, I'm really thirsty</i>        |
| οὐ διψῶ.   | Nōn sitiō.   | <i>I'm not thirsty.</i>                                   |
| ἱκανῶς ἔπιον.  | Satis bibī.  | <i>I've had enough to drink.</i>                          |
| προπίνω σοι.   | Propīnō tibi.  | <i>Here's to you.</i>                                     |
| ὁ Θεὸς εὐλογεῖτω.  | Deus benedīcat.  | <i>May God give His blessing!</i>                         |
| ἡδέως παρά σου<br>λαμβάνω.   | Libenter ā tē accipiō.                                     | <i>I accept it from you gladly.</i>                       |
| μὴ ὅλον ἔκπινε.  | Nē tōtum ēbibās.   | <i>Don't drink it all up.</i>                             |
| ἱκανόν σοι λείψω.  | Satis tibi relinquam.                                      | <i>I'll leave enough for you.</i>                         |
| πλεῖτόν σοι λείψω ἢ<br>μέλλω πίνειν.                               | Plūs tibi relinquam<br>quam bibitūrus sum.                 | <i>I'll leave you more than I'm going to drink.</i>       |
| ζῦθον [οἶνον, ὑδρόμελι]<br>οὐκ ἔτι ἔχομεν.                         | Nihil cerevisiæ [vīnī,<br>aquæ mulsæ] reliquum<br>est.     | <i>We're out of beer [wine, mead].</i>                    |
| ἀπότεμνέ μοί τι τοῦ<br>βουκολικοῦ κρέως τοῦ<br>καπνῶ σκληρωθέντος. | Abscinde mihi aliquid<br>dē carne bovīnā fūmō<br>indūrātā. | <i>Cut me some of the smoked beef.</i>                    |
| αἶρε τὸν πίνακα<br>τοῦτον, καὶ παρατίθει<br>ἐδέσματα ἄλλα.         | Tolle hanc patinam, et<br>appōne cētera fercula.           | <i>Take away this platter and serve the other dishes.</i> |
| ἀνεπλήρωσα [ἔπαυσα]<br>τὴν ὄρεξιν.                                 | Explēvī [sēdāvī] famem.                                    | <i>I'm full.</i>  |
| σὺ μὲν ὀλιγόσιτος  | Tū perpaucī cibī es.                                       | <i>You don't eat very</i>                                 |

|   |   |  |
|---|---|--|
| [ὀλιγότροφος] εἶ.   |   | <i>much.</i>   |
| οὐκ εἰμι ἀδηφάγος.  | Nōn sum edāx.   | <i>I'm not a big eater.</i>  |
| πῖνε · οὐκ ἀγνοεῖς τὸ<br>τῶν παλαιῶν Ἑλλήνων,<br>ἢ πῖθι ἢ ἄπιθι.  | Bibe! Nōn ignōrās<br>veterum Græcōrum<br>lēgem, "aut bibe, aut<br>abī!"                                       | <i>Drink! You know the<br/>saying of the ancient<br/>Greeks "Either drink or<br/>go away!"</i>   |
| ἀλλὰ βέλτιόν ἐστι τὸ<br>τοῦ Χριστοῦ ·<br>Προσέχετε ἑαυτοῖς,<br>μήποτε βαρυνθῶσι<br>ὑμῶν αἱ καρδίαι ἐν<br>κραυπάλῃ καὶ μέθῃ. | Sed melior est Christī<br>lēx, "Cavēte vōbīs nē<br>quandō graventur corda<br>vestra crāpulā et<br>ēbrietāte." | <i>But what Christ said is<br/>better: "Take care that<br/>your hearts never be<br/>weighed down with a<br/>hangover and<br/>drunkenness."</i> |
| παρέχετε ὑμᾶς<br>φαιδρούς [περιχαρεῖς].   | Præbēte vōs lætōs<br>[hilarēs].   | <i>Be of good cheer!</i>   |
| ὄπτησον ὦ παιδάριον<br>τὸν ἰχθὺν τοῦτον ἐν<br>ἐσχάρῳ καὶ φύλαττε<br>μὴ κατακαίηται.   | Torrē, puer, hunc<br>piscem in crātulā, et<br>cavē nē adūrātur.   | <i>Boy, grill this fish and<br/>be careful that it<br/>doesn't burn!</i>   |
| φρόντιζε ὅπως τὰ ᾠὰ<br>ἔψηται μαλακώτερα<br>[σκληρότερα].   | Cūra ut ōva coquantur<br>molliuscula<br>[dutiusscula].  | <i>Be careful to cook the<br/>eggs so that they're<br/>softer [harder].</i>  |
| τὰ ᾠὰ ἐστι μαλακά<br>[ᾠμά, τοῦ δέοντος<br>μαλακώτερα].  | Ōva sunt mollia [sunt<br>crūda, jūstō molliōra<br>sunt].  | <i>The eggs are soft [raw,<br/>too soft].</i>  |
| ἄλλαττε σφαίρας.  | Mūtā orbēs.   | <i>Change the plates.</i>  |
| ἄρον τὰ ἐδέσματα [τὸν<br>ἄρτον, τὸ βούτυρον, τὸν<br>τυρόν].   | Tolle cibum [pānem,<br>būtȳrum, cāseum].  | <i>Take away the food<br/>[butter, bread, butter,<br/>cheese]</i>  |
| παρατίθει λεκάνην σὺν<br>τῷ χειρομάκτρῳ.  | Appōne pēlvim cum<br>mantēle.   | <i>Set down the basin with<br/>the handtowel.</i>  |
| ἔνεγκε τραγήματα,<br>παιδάριον.   | Adfer bellāria, puer.   | <i>Boy, bring the dessert.</i>   |
| πρόμυττε τὸν λύχνον.  | Ēmunge candēlam.  | <i>Trim the lamp.</i>  |

|  |  |  |
|--|--|--|
| φύλαττε σβεννύναι τὸν<br>λύχνον.   | Cave nē lychnum<br>extinguās.  | <i>Be careful that you<br/>don't put out the lamp.</i>   |
| παρατίθει μήλα<br>[κοκκύμηλα,<br>λεπτοκάρυα, σταφυλάς,<br>σταφίδας, ἄπια,<br>κεράσια, κάρυα,<br>ἀμυγδάλας, ἄπια ὀπτά]. | Appōne pōma [prūna,<br>nucēs avellānās, ūvās,<br>ūvās passās, pira,<br>cerasa, jūglandēs,<br>amygdalās, pyra tosta]. | <i>Serve the apples<br/>[plums, hazelnuts,<br/>grapes, raisins, pears,<br/>cherries, walnuts,<br/>almonds, roasted<br/>pears].</i> |
| ἐγὼ τῇ ὑμετέρᾳ<br>φιλανθρωπίᾳ<br>πεπιστευκῶς ἐπὶ<br>ἄριστον [δεῖπνον]<br>εὐτελές ὑμᾶς ἐκάλεσα.                         | Ego vestrā cōmitāte<br>frētus, ad prandium<br>frūgāle [cēnam<br>frūgālem] vōs invitāvī.                              | <i>How kind it was of you<br/>to allow me to invite<br/>you to this simple<br/>luncheon [dinner].</i>                              |
| τὸ ἄριστόν σου<br>ὑπερβαλλόντως<br>λαμπρὸν γέγονε.   | Prandium tuum suprā<br>modum splendidum<br>fuit.   | <i>Your luncheon has been<br/>really excellent.</i>  |
| τὸ δεῖπνόν σου οὐκ<br>εὐτελές ἀλλὰ<br>πολυτελές ἐστι.  | Cēna tua nōn frūgālis,<br>sed sūmptuōsa est.   | <i>Your dinner was hardly<br/>simple; it was rich.</i>   |
| τὸ δεῖπνόν σου<br>μεγαλοπρεπέστερον τοῦ<br>δέοντος γέγονε  | Cēna tua magnificentior<br>fuit quam æquum est.  | <i>Your dinner has been<br/>too splendid.</i>  |
| ὅτι ἀπολογίαὺν ποιεῖς,<br>τοῦτο μόνον<br>κατηγορητέον ἐστί.  | Quod excūsās, id ūnum<br>habēs, cūr accūsandus<br>sīs.   | <i>The only thing I have to<br/>criticize is the fact that<br/>you feel you need to<br/>apologize!</i>                             |
| οἰκεῖοι φίλτατοι,<br>δέομαι ὑμῶν τοῦτο τὸ<br>δειπνίδιον, καίπερ<br>εὐτελές, στέργειν.                                  | Amīcī cārissimī, quæsō<br>ut cēnulam nostram<br>licet tenuem æquī<br>bonīque cōsulātis.                              | <i>Dearest friends, I beg<br/>you to look kindly upon<br/>this little dinner,<br/>however simple it be.</i>                        |
| ἔχω σοι χάριν ὅτι ἐπὶ<br>τοῦτο τὸ δεῖπνον τὸ<br>πολὺ ἡδιστόν με<br>ἐκάλεσας.   | Habeō tibi grātiam<br>quod ad hanc cēnam<br>longē suāvissimam mē<br>vocastī.   | <i>Thank you so much for<br/>inviting me to this very<br/>lovely dinner.</i>   |
| οὐδέν ἐστιν αἴτιον τοῦ<br>εὐχαριστεῖν.   | Nōn est quod grātiās<br>agās.  | <i>There is no reason for<br/>you to thank me.</i>   |



ἐγὼ ὁμολογῶ σοι χάριν  
ὀφείλειν, ὅτι εἰς τοῦτο  
τὸ λεπτὸν δεῖπνον  
ἐλθεῖν ἠξίωσας.

Ego agnōscō mē tibi  
grātam dēbēre, quod  
ad hanc tenuem cēnam  
venīre nōn dēdignātus  
es.

*It is I who thank you for  
deigning to come to this  
humble dinner of mine.*

## γ' - III - 3.

**Παραδείγματα ὡς  
χρῆ αἰτῆσαί τι παρὰ  
διδασκάλου.**

**Petendī quippiam ā  
præceptōre fōrmulæ.**

***How to Ask for  
Something from a  
Teacher.***

Αἰδέσιμε παιδαγωγέ,  
δέομαί σου συγχωρῆσαί  
μοι τῆς σχολῆς ἀπεῖναι  
τῇ ὥρᾳ πρώτη, τοῦ  
λούειν ἔνεκα.

Observande præceptor,  
quæsō ut liceat mihi  
scholā abesse hōrā  
primā, lavandī causā.

*Reverend teacher,  
please allow me to be  
absent from class at  
1:00, in order to do  
laundry.*

Ἀξιῶ σε, δοῦναί μοι  
ἐξουσίαν οἴκοι μένειν,  
δεῖ γάρ με ἐπιτελέσαι  
τι.

Precor ut faciās mihi  
facultātem manendī  
domī. Est enim mihi  
aliquid efficiendum.

*I request that you grant  
me permission to stay  
home, for I have  
something I must do.*

Ἀναγκαίως ἔχω σὺν  
τοῖς τοκεῦσιν εἰς ἀγρὸν  
βαδίζειν. Τοῦτό σου  
συγχωρήσαντος  
γίνεσθαι ἀξιῶ.

Est mihi abeundum rūm  
cum parentibus meis;  
id, ut tuā pāce fiat, ōrō.

*I must go with my  
parents to the country.  
Please allow me to do  
so.*

Δός μοι ἐξουσίαν  
ἐξελθεῖν ἔξω, ἔνεκα τοῦ  
ἀποπατήσαι [οὔρησαι].

Concēdās mihi  
potestātem exeundī,  
causā levandī alvī  
[solvendī ventrem,  
reddendæ ūrīnæ].

*Grant me permission to  
go outside: I have to  
relieve myself [pee].*

Δός μοι ἐξουσίαν εἰς  
οἶκον ἀναδραμεῖν πρὸς  
τὸ κομίζειν βιβλίον τι.

Liceat mihi currere  
domum afferendī libellī  
cujuspiam grātia.

*Please let me go back  
home in order to fetch a  
book.*

Ἐξέστω μοι τοῦ  
διδασκαλείου [τῆς  
σχολῆς ] ἐξελθεῖν πρὸς  
τὸ ἀγοράζειν πάπυρον  
[πτερόν, ἄρτον].

Liceat mihi lūdō  
litterāriō [scholā] exīre  
ad emendum pap̄yrum  
[pennam, pānem].

*Let me leave the school  
in order to buy some  
paper [a pen, some  
bread].*

Πρὸ τῆς θύρας τις στὰς  
ἐπιθῦμεῖ με προσερεῖν,  
δέομαι οὖν σου δοῦναί  
μοι ἐξουσίαν πρὸς  
τοῦτον ἐξίεναι.

Quispiam mē prae  
foribus conventum  
expetit. Quaesō itaque  
ut liceat mihi tuā pāce  
ad hunc exīre

*There's someone at the  
door who wants to  
speak with me. Please  
give me permission to  
to go out to him.*

Κύριός [πατήρ] μου  
ἐκέλευσέ με οἴκαδε  
ἐπανελθεῖν τῇ ὥρᾳ τῇ  
δεκάτῃ [πρώτῃ, τρίτῃ].  
Τοῦτο ἵνα μοι ἐξῆ  
ποιεῖν ἀξιῶ.

Dominus [Pater] meus  
jussit mē domum redīre  
decimā [prīmā, tertiā],  
id ut mihi liceat facere,  
ōrō.

*My master [father]  
bade me return home at  
10:00 [1:00, 3:00].  
Please let me leave.*

Ἀλγέω τὴν κεφαλὴν  
[τοὺς ὀδόντας, τὴν  
γαστέρα.]

Dolet mihi caput.  
Dolent mihi dentēs.  
Dolet mihi ventriculus.

*My head [teeth,  
stomach] hurts.*

Ἦ ρὶς στάζει αἷμα.

Nāsus stillat  
sanguinem.

*I've got a bloody nose.*

Κακῶς ἔχω, τούτου  
ἐνεκα δέομαι ἐξεῖναι  
μοι οἴκαδε ἀπελθεῖν.

Malē habeō, ideō  
quaesō, ut mihi liceat  
domum ire.

*I feel sick, so please, let  
me go home.*

Φίλτατε καθηγητά,  
Ἰωάννης αἰτεῖ ἑαυτῷ  
ἀπόντι συγγνώμην  
ἔχειν.

Amantissime  
Præceptor, Jōhannēs  
petit sibi absentī  
veniam dari.

*Dearest Teacher,  
Johannes asks that you  
excuse his absence.*

Φίλτατε διδάσκαλε,  
χθὲς βιβλίον τι  
ἀπώλεσα, ὃ οὐπω  
ἀνέλαβον. Διὰ τοῦτο  
δέομαί σου, νουθετεῖν  
τοὺς συμμαθητάς,  
ὅπως, εἰ τίς ποτε αὐτὸ  
εὔρη, μοι ἀποδῶ.

Clārissime Præceptor,  
heri libellum quendam  
āmīsī, quem nōndum  
recēpī. Rogō igitur tē,  
ut admoneās  
condiscipulōs, ut sī quis  
forte eum invēnerit,  
mihi restituat

*Dearest teacher,  
yesterday I lost a book  
that I haven't recovered  
yet. So please tell the  
other students that, if  
someone should find it,  
he give it back to me.*

Ἐνδοξότατε καθηγητά,  
δίδαξόν με ὄν τρόπον  
λέξω Ἑλληνιστί,  
"Jōhannēs mē  
verberāvit."

Clārissime Præceptor,  
docē mē quibus verbis  
dicam Græcē,  
"Jōhannēs mē  
verberāvit."

*Most noble Teacher,  
teach me how to say in  
Greek, "Johnny hit me."*

Διδάσκαλος.  
Præceptor.

*Teacher.*

Κατὰ τοῦτον τὸν  
τρόπον λέξεις, Ἰωάννης  
ἔτυπέ με.

Sic dicēs, “Ἰωάννης  
ἔτυπέ με.”

*You’ll say, “Ἰωάννης  
ἔτυπέ με.”*

Παιδάριον.  
Puer.  
Boy.

Δέομαί σου διδάσκαλε,  
γράφειν μοι τοὺς τῶν  
στοιχείων Ἑλληνικῶν  
χαρακτῆρας, οὓς τῷ  
γράφειν ἂν μῖμῶμαι.

Ōrō tē Præceptor ut  
mihi dēscribās figūrās  
elementōrum  
Græcōrum, quās  
scribendō imiter.

*Please, Teacher, write  
me the Greek letters  
that I’m supposed to  
copy out.*

Διδάσκαλος.  
Præceptor.  
Teacher.

Ποῦ ἔχεις τὸν  
ἀρχέτυπον, ὃν πρὸ  
ὀλίγων ἡμερῶν σοι  
κατέγραψα;

Ubi habēs archetypum,  
quem ante paucōs diēs  
tibi præscripsī?

*Where do you keep the  
template that I wrote  
out for you a few days  
ago?*

Παιδάριον.  
Puer.  
Boy.

Τοῦτον διὰ ἀμελείας  
ἀπώλεσα.

Eum per incūriam  
āmīsī.

*I was careless and lost  
it.*

Ἰωάννης αὐτόν μοι  
διεσπάραξε.

Jōhannēs eum mihi  
discerpsit.

*Johnny ripped it up.*

Διδάσκαλος.  
Præceptor.  
Teacher.

Ἴδού, ἔχεις νῦν ἄλλον.  
φρόντιζε ὅπως μὴ καὶ  
τοῦτον ἀπολέσης.

Ēn, habēs jam alium.  
Cavē nē et hunc perdās.

*Here, now you have  
another. Be careful not  
to lose this one too.*

Παιδάριον.  
Puer.  
Boy.

|   |  |   |
|---|--|---|
| Δέομαί σου διδάσκαλε,<br>προπαρασκευάζειν μοι<br>τὸ πτερὸν τοῦτο.           | Quaesō, Præceptor, ut<br>præparēs mihi pennam<br>hanc.           | <i>Please, teacher, fix this<br/>pen for me.</i>              |
|   | Διδάσκαλος.<br>Præceptor.<br>Teacher.                            |   |
| Ποῖον πτερὸν θέλεις;  | Quālem pennam cupis?   | <i>What kind of pen do<br/>you want it to be?</i>             |
| Προσάρμοζε τῇ χειρὶ<br>σου.   | Attemperā ad manum<br>tuam.                                      | <i>Suit it to your hand.</i>                                  |
|   | Παιδάριον.<br>Puer.<br>Boy.                                      |   |
| Δίδαξόν με ταῦτα<br>ἀναγινώσκειν.   | Docē mē hæc legere.  | <i>Teach me how to read<br/>this.</i>                         |
| Τίνα τρόπον ταῦτα<br>ἀναγνώσομαι.   | Quōmodo hæc legam?   | <i>How am I supposed to<br/>read this?</i>                    |
| Πρόσταξόν μοι ὅσον<br>χρῆ με ἐκμανθάνειν ἐν<br>τῇ ὥρᾳ ταύτῃ.                | Præscribē mihi<br>quantum ēdiscam hęc<br>hōrā.                   | <i>Tell me how much I<br/>have to learn at this<br/>time.</i> |
| Ἄγε μοι γραμμάς.  | Dūc mihi lineās.   | <i>Draw the lines for me.</i>                                 |
| Οὐκ ἔχω μέλαν<br>γραφικόν.  | Nōn habeo<br>ātrāmentum.   | <i>I don't have any ink.</i>                                  |
| Οὐκ ἔστι μοι<br>μελανδοχεῖον<br>[μαχαιρίδιον, χρήματα,<br>πτερὸν γραφικόν.] | Nōn est mihi<br>ātrāmentārium<br>[cultellus, pecūnia,<br>penna.] | <i>I don't have an inkwell<br/>[pen knife, money, pen].</i>   |

## δ' - IV - 4.

**Παραδείγματα ὡς  
χρῆ παρὰ διδασκάλῳ  
περὶ τοῦ ἀπεῖναι  
ποιεῖσθαι τὰς  
ἀπολογίας.**

**Fōrmulæ excūsandī  
apud præceptōrem  
absentiam.**

***How to Ask a Teacher  
to Excuse an  
Absence.***

Διὰ τί οὕτω βραδέως  
ἤκεις;

Cūr tam sērō venīs?

*Why have you come so  
late?*

οἱ ἡμέτεροι βραδύτερόν  
με ἤγειρον.

Nostrīs sērius mē  
sommō excitāvērunt.

*Our family woke me up  
too late.*

Βραδύτερον ἀνέστην  
παρὰ γνώμην.

Sērius surrēxī præter  
voluntātem.

*I woke up later than I  
planned to.*

Βραδύτερον ἐξυπνίσθην  
διὰ τὸ συμπόσιον  
[δειπνον] εἰς μέστην  
νύκτα ἀναβεβλημένον.

Sērius expergēfactus/a  
sum propter convīvium  
[cēnam] in mediam  
noctem prōlātam.

*I woke up too late  
because of the party  
[dinner] that went on  
until midnight.*

τὸ ὠρολόγιον ἡμῶν  
διήμαρτε.

Hōrologium nostrum  
aberrāvit.

*Our clock was wrong.*

διὰ ἀμελείας κατέλιπον  
βίβλον οἴκοι, ἔνεκα τοῦ  
κομίζειν ταύτην, ἐκ τῆς  
ὁδοῦ οἴκαδε ἀνέδραμον.

Per negligentiam  
reliqueram librum  
domī; hunc ut afferrem,  
ex itinere domum  
recurrī.

*By accident I left my  
book at home. So I had  
to run back home to get  
it.*

ἐβοήθησα τοῖς ἐν τῷ  
οἴκῳ ἐν τῷ ἀποθεῖναι  
τὰ ξύλα.

Adjūvī familiam in  
sēpōnendīs lignīs.

*I helped my family  
stack firewood.*

ἀπέστειλέ μέ ποι  
δεσπότης [δέσποινα,  
πατήρ, μήτηρ].

Miserat mē quōpiam  
erus [era, pater, māter].

*My master [mistress,  
father, mother] sent me  
off somewhere.*

ἤνεγκα οἶνον [ζῦθον]  
τῷ πατρί [τῷ κῦρίῳ].

Attulī vīnum  
[cerevisiam] patrī [erō].

*I brought wine [beer] to  
my father [my master].*

τίνος ἔνεκα [διὰ τί]  
τοσοῦτον χρόνον οὐκ  
ἤλθες εἰς τὴν σχολήν  
[τὸ διδασκαλεῖον];

Cūr [quam ob causam]  
tantō tempore nōn  
vēnistī in scholam  
[lūdum litterārium]?

*Why haven't you come  
to school for so long a  
time?*

|  |   |  |
|--|---|--|
| διὰ τί οὐ παρεγένου τῇ<br>ὥρᾳ τῇ πρώτῃ [τετάρτῃ,<br>ἕκτῃ] τῇ ἀναγνώσει [τῇ<br>ἱερᾷ δημηγορίᾳ];                                   | Cūr nōn interfuistī hōrā<br>prīmā [quārtā, sextā]<br>lēctiōnī [contiōnī]?   | <i>Why didn't you come to<br/>school at 1:00 [4:00,<br/>6:00] for the lecture<br/>[sermon]?</i>                                |
| Τί ἐκώλυσέ σε σήμερον<br>οὐ παραγένεσθαι τῇ<br>ἀναγνώσει;  | Quid tē impedīvit,<br>quōminus hodiē<br>interfueris lēctiōnī?   | <i>What kept you from<br/>attending the lecture<br/>today?</i>   |
| <p>Μαθητής.<br/>Discipulus.<br/><i>Pupil.</i></p>  |   |  |
| κακῶς [ἀρρώστως]<br>εἶχον.   | Malē habuī. Ægrōtāvī.   | <i>I was sick.</i>   |
| ἤλγησα τὴν κεφαλὴν<br>[γαστέρα].   | Doluit mihi caput<br>[venter].  | <i>My head [stomach]<br/>hurt.</i>   |
| ἐπύρεττον.   | Labōrāvī febrī.   | <i>I had a fever.</i>  |
| οὐχ ὑπῆρχόν μοι<br>σκέλαι [ὑποδήματα].   | Nōn erant mihi tībiālia<br>[calceī].  | <i>I didn't have stockings<br/>[shoes].</i>  |
| Ἐλούομεν ἐν τῇ οἰκίᾳ<br>τῇ ἡμετέρᾳ.  | Lāvimus domī nostræ.  | <i>We were doing laundry<br/>at our house.</i>   |
| Οἱ γονεῖς οὐκ ἤθελόν<br>με εἰσιέναι εἰς σχολὴν<br>διὰ τὸ ὑπερβάλλον<br>ψῦχος [τὸ περισσὸν<br>θάλλπος, τὸν ὕετόν, τὸν<br>ὄμβρον]. | Parentēs nōluērunt mē<br>frequentāre scholam<br>propter intēsum frīgus<br>[vehementem æstum,<br>pluviam, imbrem]. | <i>My parents didn't want<br/>me to attend school<br/>because of the great<br/>cold [excessive heat,<br/>rain, rainstorm].</i> |
| ἐσφάξαμεν χοίρους<br>[βοῦς, πρόβατα].  | Mactāvimus porcōs<br>[bovēs, ovēs].   | <i>We butchered swine<br/>[cattle, sheep].</i>   |
| Γάμος ἐγένετο ἐν τῇ<br>οἰκίᾳ ἡμῶν, ᾧ οἱ γονεῖς<br>ἤθελόν με<br>παραγίνεσθαι.   | Nūptiæ celebrātæ sunt<br>domī nostræ, quibus<br>parentēs mē voluērunt<br>interesse.                               | <i>At our house there was<br/>a wedding that my<br/>parents wanted me to<br/>attend.</i>                                       |
| Δέομαί σου, διδάσκαλε,<br>συγγνώμην μοι ἔχειν.<br>μετὰ ταῦτα γὰρ<br>σπουδαῖος -α καὶ   | Rogō tē, Præceptor, ut<br>mihi veniam dēs,<br>posthāc enim erō<br>diligēns et assiduus/a in                       | <i>Please, Teacher, pardon<br/>me. After this I'll be<br/>industrious and<br/>constant in school.</i>                          |

συνεχῆς ἔσομαι ἐν τῇ  
σχολῇ.

scholā.

Διδάσκαλος.  
Præceptor.  
Teacher.

Ἰθι βλεψόμενος - ἡ τί  
πράττει Πέτρος, ὅτι ἐν  
τῷ νῦν ἄπεστι τοῦ  
διδασκαλείου.

Eās vīsum quid agat  
Petrus quod nunc nōn  
sit in scholā.

*Go see why Pete isn't in  
school today.*

Μαθητής.  
Discipulus.  
Pupil.

Ποιήσω διδάσκαλε.  
πορεύομαι.

Faciam, Præceptor.  
Vādō.

*Okay, Teacher, I'm on  
my way.*

Χαῖρε Πέτρε.

Salvē Petre.

*Hi, Pete!*

Χαῖρε καὶ σὺ  
συμμαθητά.

Salvē et tū  
condiscipule.

*Hi there, classmate!*

Ἰωάννης.  
Johannes.  
Sean.

Ὁ διδάσκαλος  
ἐκέλευσεν ἐρωτῆσαι, τί  
πράττεις ταῖς  
ἀναγνώσεσιν οὐ  
παραγινόμενος.

Præceptor jussit  
interrogāre quid agās  
quod lēctiōnibus nōn  
intersīs.

*The teacher told me to  
ask what you are up to,  
since you're not at the  
lectures.*

Πέτρος.  
Petrus.  
Pete.

Ὅρας με ἀσχολούμενον  
[κακῶς ἔχοντα,  
νοσοῦντα].

Vidēs mē occupātum  
esse [malē habēre,  
ægrōtāre].

*You see that I'm busy  
[not feeling well, ill].*

Διὰ τοῦτο δέομαί σου,  
ὑπέρ μου ἀπόντος  
ἀπολογεῖσθαι.

Ideō ōrō ut mē  
absentem excūsēs.

*So please make an  
apology for my  
absence.*

Ὅταν βέλτιον ἔχειν

Ubi melius habēre

*When I begin to feel*

ἄρξωμαι, ταχέως  
ἀναστρέψω πρὸς ὑμᾶς  
εἰς τὴν σχολήν.

cœperō, statim revertar  
ad vōs in scholam.

*better I'll return to you  
at school.*

Μαθητής.  
Discipulus.  
*Pupil.*

Διέπραξα, διδάσκαλε,  
ὅσα προσέταξας.

Cūrānī, Præceptor,  
quod mandāstī.

*Teacher, I did what you  
told me to.*

Πέτρος λέγει  
ἀσχολεῖσθαι [κακῶς  
ἔχειν, κακῶς  
ἐσχηκέναι, ἐπιστολὰς  
γεγραφέναι].

Petrus dīcit sē  
occupātum esse [malē  
habēre, malē habuisse,  
litterās scrīpsisse].

*Pete says he's busy [is  
sick, has been sick, has  
been writing letters].*

Κεῖται ἐν τῇ κλίνῃ  
τρεῖς ἡμέρας συνεχῶς.

Dēcumbit in lectō jam  
trēs diēs tōtōs.

*He's been lying in bed  
for three whole days.*

Οἱ γονεῖς Πέτρου  
λέγουσιν αὐτὸν  
ἀποδημῆσαι.

Parentēs Petrī dīcunt  
ipsum peregrē  
prōfectum esse.

*Pete's folks say he's left  
town.*

Οἱ γονεῖς Ἰωάννου  
φᾶσιν, αὐτῷ οὐδεμίαν  
ὑπάρξαι πραγματείαν,  
διὰ τοῦτο δέονταί σου  
κολάζειν [ράβδίξειν]  
αὐτόν, ὅταν εἰς τὴν  
σχολήν ἐπανέλθῃ.

Parentēs Jōhannis  
dīcunt eī nihil fuisse  
negōtiī, ideō rogant tē  
ut pūniās [virgīs cædās]  
ipsum cum in scholam  
fuerit reversus.

*Sean's parents say that  
he didn't have any  
excuse; so they ask you  
please to punish [cane]  
him when he returns to  
school.*

## ε' - V - 5.

**Παραδείγματα ὡς  
χρὴ κατηγορῆσαι  
μαθητοῦ παρὰ  
διδασκάλῳ.**

**Fōrmulæ dēferendī  
discipulum ad  
præceptōrem.**

***How to Tattle on a  
Student to the  
Teacher.***

Φίλτατε διδάσκαλε,  
Ἰωάννης παρέχει μοι  
πρᾶγμα.

Cārissime Præceptor,  
Jōhannēs exhibet mihi  
negōtium.

*Dear teacher, Sean is  
bothering me.*

Ἐνοχλεῖ με.

Est mihi molestus.

*He's annoying me.*



|  |   |  |
|--|---|--|
| Οὐκ ἔᾶ με.   | Nōn sinit mē.   | <i>He won't leave me alone.</i>  |
| Ωθεῖ με.   | Trūdit mē.  | <i>He's shoving me.</i>  |
| Θλίβει με.   | Premit mē.  | <i>He's crowding me.</i>   |
| Ἰωάννης καταγελά μου [με].                                       | Jōhannēs illūdit mihi [mē].                                   | <i>Sean's teasing me.</i>  |
| Ἰωάννης προσέβαλέ μοι πόδα, ἵνα πίπτω.                           | Jōhannēs objēcit mihi pedem ut caderem.                       | <i>Sean stuck out his foot to trip me.</i>                                       |
| Ἰωάννης κνίζει τὰς τριχάς μου.                                   | Jōhannēs convellit mihi capillōs.                             | <i>Sean's pulling my hair.</i>   |
| Ἰωάννης οὐκ ἔᾶ με διαβαίνειν.                                    | Jōhannēs nōn sinit mē trānsīre.                               | <i>Sean won't let me get past.</i>   |
| Ἐνοχλεῖ με γράφοντα [έκμανθάνοντα, ἀναγινώσκοντα τὴν ἀνάγνωσιν]. | Interturbat mē scribentem [ēdiscentem, relegendem lēctiōnem]. | <i>He's interrupting me when I'm trying to write [memorize, read my lesson].</i> |
| Κατέχει τὸν τόπον μου.   | Occupat locum meum.   | <i>He's in my place.</i>   |
| Ἐκβάλλει με ἐκ τόπου μου.  | Extrūdit mē ē meō locō.                                       | <i>He's pushing me out of my place.</i>  |
| Ἐτυπέ με βακτηρία [μελανδοχείω, κολάφω].                         | Percussit mē baculō [ātrāmentāriō, pugnō].                    | <i>He hit me with his stick [inkwell, fist].</i>                                 |
| Ἐκολάφισέ με.  | Colaphum mihi impēgit.  | <i>He slapped me.</i>  |
| Ἐξέβαλεν εἰς ἐμὲ βιβλίον [λίθον, χιόνα].                         | Conjēcit in mē librum [lapidem, nivem].                       | <i>He threw a book [a stone, snow] at me.</i>                                    |
| Ἐξέβαλέ με λίθω.   | Petiit mē lapide.   | <i>He hit me with a stone.</i>   |
| Ἐτραυμάτισέ με ξίφει. [μαχαίρα.]                                 | Vulnerāvit mē gladiō [cultellō].                              | <i>He wounded me with a sword [dagger].</i>                                      |
| Ἐνέπτυσεν εἰς χλαῖνάν μου [εἶμά μου, ἱμάτιόν μου].               | Cōnspuit pallium [vestīmentum, vestem] meum.                  | <i>He spat on my cloak [clothes, jacket].</i>                                    |

|   |  |  |
|---|--|--|
| Κατηρήσατό με.  | Imprecātus est mihi.<br>Maledīxit mihi.                        | <i>He cursed me.</i>   |
| Ἀτίμως με ὠνόμασε.  | Appellāvit mē<br>ignōminiōsō nōmine.                           | <i>He called me names.</i>   |
| Ἐπείλησέ μοι δεινῶς.  | Comminātus est mihi<br>graviter.                               | <i>He threatened me in a scary way.</i>  |
| Ἀσελγῶς με λοιδορεῖ.  | Petulanter mē<br>calumniātur.                                  | <i>He's teasing me.</i>  |
| Ἐσπάραξε [ἔκαυσε] τὴν βίβλον.   | Discerpsit [adussit]<br>librum meum.                           | <i>He ripped [burnt] my book.</i>  |
| Ἐρρύπαινε τὸ βιβλίον μου [τὸν πῖλόν μου, τὸ πῖλίδιόν μου].            | Commaculāvit libellum [pilleum, pilleolum] meum.               | <i>He got my book [hat, beanie] all dirty.</i>                                 |
| Ὅφείλει μοι χρήματα [δηνάριον].                                       | Dēbet mihi pecūniam [dēnārium].                                | <i>He owes me money.</i>   |
| Ὅν βούλεταί μοι ἀποτίνειν [ἀποδοῦναι, ἐκτίνειν].                      | Nōn vult mihi persolvere [reddere, solvere].                   | <i>He refuses to pay me back.</i>  |
| Διαβαίνοντος ὑπάτου [βουλευτοῦ, ἐκκλησιαστοῦ] οὐκ ἀνέωξε τὴν κεφαλήν. | Trānseunte cōnsule [senātōre, contiōnātōre] nōn aperuit caput. | <i>He didn't take off his hat when the rector [senator, pastor] walked by.</i> |
| Ὅν παρέσχεν ἑαυτὸν εὐπειθῆ τοῖς γονεῦσι.                              | Nōn præbuit sē obēdientem parentibus.                          | <i>He didn't mind his parents.</i>   |

## Ἀπολογία.

## Excūsātiō.

*How to Respond to an Accusation.*

|  |  |  |
|--|--|--|
| Ὅχι οὕτως ἔχει τὸ πρᾶγμα.  | Nōn ita sē rēs habet.  | <i>That's not how it is.</i>                                     |
| Ἰωάννης ψεύδεται.  | Jōhannēs mentitur.   | <i>Sean's lying.</i>   |
| Πέτρος μισεῖ με [δυσμενῶς ἔχει πρός με], διὰ τοῦτο ταῦτα πλάττει κατὰ μου. | Petrus ōdit mē [mihi male vult], ideō hæc comminiscitur in mē. | <i>Pete hates me, that's why he's making this up against me.</i> |

|  |   |  |
|--|---|--|
| Οὐκ ἔβλαψα αὐτόν.  | Nōn læsī eum.   | <i>I didn't hurt him.</i>  |
| Οὐχ ἠψάμην αὐτοῦ<br>δακτύλῳ.   | Nōn attigī ipsum digitō.  | <i>I didn't lay a finger on<br/>him.</i>   |
| Οὐχ ἐκὼν ἔπραξα.   | Nōn volēns fēcī.  | <i>I didn't mean to do it.</i>   |
| Διὰ ἀγνοίας ἐποίησα.   | Per imprudentiam fēcī.  | <i>It was a mistake.</i>   |
| Οὐκ ἐγὼ εἰς αὐτόν,<br>ἀλλὰ αὐτὸς εἰς ἐμέ<br>ἐξήμαρτε.  | Nōn ego in illum, sed<br>ille in mē dēliquit.   | <i>I didn't offend him, he<br/>offended me!</i>  |
| Μεταμέλει μοι τοῦ<br>ἔργου.  | Pænitet mē factī.   | <i>I'm sorry for what I did.</i>   |
| Μεταμέλει μοι ὧν εἰς<br>Πέτρον ἐξήμαρτον.  | Pænitet mē illōrum quæ<br>in Petrum dēliquī.  | <i>I'm sorry for what I did<br/>to Pete.</i>   |
| Οὐδὲν τοιοῦτο μετὰ<br>ταῦτα ποιήσομαι.   | Nihil tāle deinceps<br>faciam.  | <i>I won't do such a thing<br/>again.</i>  |
| Οὐχ ὑπήρξέ μοι σχολὴ<br>τοῦ γράφειν<br>[μανθάνειν] ταῦτα.  | Nōn fuit mihi otium<br>scribendī [discendī]<br>hæc.   | <i>I didn't have a chance<br/>to write [to study] this.</i>  |
| Διὰ τὴν ἀσχολίαν οὐκ<br>ἐδυνάμην παρεῖναι.   | Propter occupatiōnēs<br>nōn potuī adesse.   | <i>I couldn't attend<br/>because I was busy.</i>   |
| Ἵπισχυνοῦμαι<br>[ἐπαγγέλλομαι]<br>βελτίονα.  | Prōmittō [polliceor]<br>meliōra.  | <i>I promise to do better.</i>   |
| Ποῦ ἐστὶ πατήρ [μήτηρ,<br>διδάσκαλος];   | Ubi est pater [māter,<br>præceptor]?  | <i>Where's your father<br/>[mother, teacher]?</i>  |
| Οὐκ οἶδα [ἀγνοῶ].  | Nesciō. Nōn sciō.   | <i>I don't know.</i>   |
| ἔστιν ἐν τῷ μουσεῖῳ<br>[ταμείῳ, ὑποκαύστῳ,<br>ἀφεδρῶνι, κήπῳ,<br>σταθμῷ, μαγειρείῳ,<br>βαλανείῳ, κοιτῶνι,<br>ὑπερώῳ<br>(ἀνωγέῳ,σανιδώματι),<br>ὑπογείῳ, ναῷ (ιερῷ)]. | Est in mūsæō [penū vel<br>prōmptuariō, æstuariō,<br>lātrīnā, hortō, stabulō,<br>culīnā, balneō,<br>cubiculō, superiōrī<br>ædium parte vel<br>cēnāculō, tabulātō seu<br>contignatiōne ædium, | <i>He's in the den<br/>[pantry, sunroom, toilet,<br/>garden, stable, kitchen,<br/>bath, bedroom, attic,<br/>cellar, chapel].</i> |

cellāriō, templō.]

Οἴκοι οὐκ ἔστι.

Domī nōn est.

*He's not home.*Ἐξεπορεύετο τῆς θύρας  
[τῆς πόλεως, τῆς  
οἰκίας].Ēgressus est extrā forēs  
[urbe, ex aedibus].*He's stepped out [left  
the city, left the house].***ζ' - VI - 6.****Παραδείγματα ὡς  
χρῆ τοῖς  
συμμαθηταῖς  
προσομιλεῖν.****Agendī cum  
condiscipulis  
fōrmulæ.*****How to Interact with  
Fellow Students.***Προσέρχου [πρόσελθε]  
δεῦρο ὧ Πέτρε.Accēde [Venī] hūc,  
Petre.*Come here, Peter.*Ἴστασο [μένε] ὀλίγον  
χρόνον.Resiste [Manē]  
paulisper.*Wait a minute.*

Ἔχω σοί τι εἰπεῖν.

Habeō quod tibi dīcam.

*I have something to tell  
you.*

Ἔστιν ὃ σε αἰτήσω.

Est quod tē rogem.

*I have something to ask  
you.*Ἔστιν ὃ παρά σου  
αἰτήσω.

Est quod ā tē petam.

*I have a request to  
make of you.*Δέομαί σου συνηγορεῖν  
μοι παρά τῷ διδασκάλῳ  
περὶ τοῦ ἀπεῖναι.  
Ἀσχολοῦμαι γὰρ περὶ  
ῥητὰ πράγματα, διὰ  
τοῦτο νῦν ἐν τῷ  
διδασκαλείῳ εἶναι οὐ  
δύναμαι.Rogō tē ut mē excūsēs  
apud præceptōrem  
absentiæ. Nam sum  
certis negotiis  
occupātus, quō fit ut  
nunc in scholā esse nōn  
possim.*Please let the teacher  
know about my  
absence. I'm really  
busy with something,  
and that's why I can't  
make it to class today.*

Ἀσμένως ποιήσω.

Libenter faciam.

*I'll be happy to do so.*πιτελέσω μὲν, ἀλλὰ  
περὶ ταύταις ταῖς  
ὁμολογίαις, ὅπως καὶ  
σὺ τὸ αὐτὸ ποιήσης, εἰExpedit sed eā  
conditiōne, ut et tū  
idem faciās sī forte mihi  
opus erit.*I'll do so, but on the  
understanding that  
you'll do the same for  
me if I ever need it.*

ποτέ μοι δεήσει.

|   |  |  |
|---|--|--|
| Ἑρμῆνευέ μοι ταῦτα.   | Interpretāre mihi hæc.   | <i>Translate this for me.</i>  |
| Πόσον χρῆ ἡμᾶς ἀπὸ<br>στόματος εἰπεῖν τῇ ὥρᾳ<br>τῇ πρώτῃ [δευτέρᾳ];   | Quantum est nōbīs<br>prōnūntiandum<br>memoriter hōrā prīmā<br>[secundā]?               | <i>How much do we have<br/>to recite from memory<br/>at 1:00 [2:00]?</i>   |
| Ταῦτα ἡμᾶς ἀπὸ μνήμης<br>εἰπεῖν δεῖ.  | Hæc nōbīs memoriter<br>recitanda sunt.   | <i>We have to recite these<br/>things.</i>   |
| Ἄκουσόν μου ἀπὸ<br>στόματος<br>ἀναγινώσκοντος, ὅσα<br>εἰδέναι ὀφείλομεν, μετὰ<br>ταῦτα ἐναλλάξ σου<br>ἀκούσω. | Audī mē memoriter<br>prōnūntiantem quæ<br>scīre dēbēmus, postea<br>vicissim tē audiam. | <i>Listen to me reciting<br/>from from memory<br/>what we have to know,<br/>after that I'll listen to<br/>you.</i> |
| Διαμαρτάνεις τοῦ<br>ἀναγινώσκειν.   | Aberrās prōnūntiandō.  | <i>You're making a<br/>mistake in the<br/>recitation.</i>  |
| Κακῶς ἀναγινώσκεις.   | Male legis.  | <i>You're reciting badly.</i>  |
| Λέγε βραδέως.   | Dīc sēnsim.  | <i>Speak slowly.</i>   |
| Μὴ ἀνάγνωθι<br>προπετῶς.  | Nē præcipitēs verba.   | <i>Don't recite quickly.</i>   |
| Βέλτιόν ἐστι βραδυτῆτι,<br>ἢ ταχυτῆτι ἀμαρτάνειν<br>ἐν τῷ λαλεῖν.   | Satius est tarditāte<br>quam celeritāte peccāre<br>in loquendō.                        | <i>It's better to err in<br/>lowness than in rapidity<br/>when speaking.</i>                                       |
| Τὰ ῥήματα ἐν τῷ<br>στήθει, καὶ οὐκ ἐν τῷ<br>στόματι γεννηθῆναι δεῖ.   | Verba in pectore, nōn in<br>ōre, nāscī dēbent.   | <i>The words must arise in<br/>the chest and not in the<br/>mouth.</i>   |
| Θάρσει, ὁ φόβος<br>βλάπτει τὴν μνήμην.  | Sīs præsentī animō,<br>metus officit memoriæ.  | <i>Be brave. Fear gets in<br/>the way of memory.</i>   |
| Πτύξον τὴν βίβλον [τὸ<br>βιβλίον].  | Claudē librum<br>[libellum].   | <i>Close your book.</i>  |
| Τῇ μνήμῃ καὶ μὴ ταῖς<br>βίβλοις πιστεύειν δεῖ.  | Fīdendum est<br>memoriæ, nōn librīs.   | <i>Trust in your memory<br/>and not your books.</i>  |

|  |  |  |
|--|--|--|
| Τοσοῦτον ἕκαστος<br>ἐπίσταται, ὅσον<br>μνημονεύει.                   | Tantum quisque scit<br>quantum memoriā<br>tenet.                       | <i>Each person knows only<br/>as much as he can<br/>remember.</i>              |
| Πόθεν ποιήσομαι τὴν<br>ἀρχήν;  | Unde faciam initium?   | <i>Where shall I start?</i>  |
| Ἐξἄρχε ὅπου ἕστατα<br>ἔληξας.  | Incipe ubi proximē<br>dēsistī.   | <i>Begin where you last<br/>stopped.</i>                                       |
| Ἄρέσκει<br>συναγωνίζεσθαί μοι ἐν<br>τῷ γράφειν γράμματα;             | Placetne mēcum<br>certāre pingendīs<br>litterīs?                       | <i>Would you like to have<br/>a letter-writing contest<br/>with me?</i>        |
| Ἄρέσκει μὲν, ἀλλ’<br>ἀπορῶ παπύρου<br>[πτεροῦ, μέλανος<br>γραφικοῦ]. | Placet quidem, sed<br>deest mihi charta<br>[penna, ātrāmentum].        | <i>I’d like to, but I don’t<br/>have any paper [a pen,<br/>ink].</i>           |
| Δός μοι ὀλίγον τι τῆς<br>παπύρου [τοῦ μέλανος<br>γραφικοῦ].          | Dā mihi paululum ē tuā<br>chartā [ātrāmentō].                          | <i>Give me a little bit of<br/>your paper[ink].</i>                            |
| Τίνος ἐστὶν ἡ βίβλος;<br>Ἐμοῦ ἐστίν. [Ἔστι<br>Πέτρου.]               | Cujus est liber? Meus<br>est. [Petrī est.]                             | <i>Whose book is this? It’s<br/>mine. [It’s Pedro’s.]</i>                      |
| Ἀπόδος μοί ποτε τὴν<br>βίβλον μου, ἅλις αὐτῇ<br>χρησάμενος.          | Redde mihi tandem<br>librum meum, eō satis<br>ūsus es.                 | <i>Give me back my book,<br/>you’ve used it enough.</i>                        |
| Λῆγε λαλῶν. [Παύου<br>γελῶν.] ὁ διδάσκαλος<br>προσέρχεται [πάρεστι.] | Dēsine fābulārī.<br>[Dēsiste rīdēre.]<br>Præceptor advēnit<br>[adest]. | <i>Stop talking. [Stop<br/>laughing.] The teacher<br/>is coming [is here].</i> |
| Τίνα βίβλον ἔχεις;   | Quem librum habēs?   | <i>What book do you<br/>have?</i>  |
| Γραμματικὴ ἐστίν.  | Grammatica est.  | <i>It’s a grammar.</i>   |
| Συγχώρησόν μοι ὀλίγον<br>τὴν βίβλον σου<br>εἰσορᾶν.                  | Fac mihi cōpiam tuī<br>libellī parumper<br>īnspiciendī.                | <i>Please let me look at<br/>your book for a minute.</i>                       |
| Σίγα καὶ τὰ  | Tacē et quæ tibi   | <i>Be quiet and do what</i>  |

|  |   |  |
|--|---|--|
| προστεταγμένα πράττε.  | mandāta sunt fac.   | <i>you've been told.</i>   |
| Οὐχ οὕτω τοῖς<br>διδασκάλοις, ὡς αὐτῶ<br>τῷ Θεῷ προσκρούεις,<br>μὴ πειθαρχῶν.                      | Nōn tam præceptōribus<br>quam ipsum Deum<br>offendis sī nōn<br>obtemperās.              | <i>It's God Himself, not<br/>your teachers, whom<br/>you offend when you<br/>are disobedient.</i>                                |
| Καίπερ ὁ διδάσκαλος<br>ἄπεστιν, ὅμως ὁ Θεὸς<br>πάρεστιν, ὁ πάντα<br>εἰδῶς καὶ εἰσορῶν.             | Licet præceptor absit,<br>Deus tamen adest, quī<br>omnia scit et intuētur.              | <i>Even though the<br/>teacher is gone, God is<br/>here; He knows and is<br/>watching everything.</i>                            |
| Σημειῶ σε τῆς<br>ἐπιχωρίας λέξεως. [τοῦ<br>σολοικισμοῦ, τοῦ<br>βαρβαρισμοῦ.]                       | Notō tē vernāculī<br>sermōnis [solœcismī,<br>barbarismī].                               | <i>I'm writing you up for<br/>using the vernacular [a<br/>solecism, barbarism].</i>  |
| Λάλησον Ῥωμαῖστί<br>[Ἑλληνιστί].   | Loquere Latīnē<br>[Græcē].  | <i>Speak Latin [Greek].</i>  |
| Χρῶ λόγῳ Ῥωμαϊκῷ<br>[Ἑλληνικῷ].  | Ūtere sermōne Latīnō<br>[Græcō].  | <i>Use Latin [Greek].</i>  |
| Ἄγνοεῖς τὸν Ῥωμαϊκὸν<br>[Ἑλληνικὸν] λόγον τῷ<br>Ῥωμαῖστί [Ἑλληνιστί]<br>λαλεῖν κτηθῆναι;           | An ignōrās Latīnum<br>[Græcum] sermōnem<br>Latīnē [Græcē]<br>loquendō comparārī?        | <i>Don't you know that<br/>you acquire the Latin<br/>[Greek] language by<br/>speaking Latin [Greek]?</i>                         |
| Μάτην μαυθάνομεν<br>πολλά, ἐὰν μὴ τὰ αὐτὰ<br>τῷ γράφειν καὶ τῷ<br>λαλεῖν χρώμεθα πρὸς<br>τὸν βίον. | Frūstrā discimus multa,<br>nisi eadem scribendō et<br>loquendō ad ūsum<br>trānsferimus. | <i>It's pointless to learn a<br/>lot of things if we don't<br/>use them in speaking<br/>and writing for our<br/>daily needs.</i> |
| Ἄπτε μοι τοῦτον τὸν<br>λύχνον.   | Accende mihi hanc<br>candēlam.  | <i>Light this candle for<br/>me.</i>   |
| Ἔνεγκε λυχνεῖον<br>[λυχνοῦχον].  | Adfer candēlābrum<br>[lāternam].  | <i>Bring a lamp.</i>   |
| Ἀπόμυττε [Καθάριζε]<br>τὸν λύχνον.   | Ēmunge [Pūrgā]<br>candēlam.   | <i>Trim the candle.</i>  |
| Συσκεύαζε πῦρ ἐν τῇ<br>θερμάστρᾳ. [τῇ ἐστία,<br>τῷ καμίνῳ].  | Strue ignem in fornāce<br>[focō, camīnō].   | <i>Make a fire in the<br/>heater [hearth, oven].</i>   |

Συντίθει [Διώθει] τοὺς  
δᾶλοὺς ἐν τῷ βαύνω.

Compōne [Prōtrūde]  
titiōnēs in fornāce.

*Stir the embers in the  
heater.*

Πλείους σχίδακας  
[Πλείω ξύλα]  
παρατίθει.

Plūs assulārum [plūs  
lignōrum] appōne.

*Add more kindling.*

## Ζ' - VII - 7.

### Ἄλλος διάλογος.

### **Alius dialogus.**

### **Another Dialogue.**

Τίς κόπτει τὴν θύραν;

Quis pulsat ōstium?

*Who's knocking at the  
door?*

Ἐγώ εἰμι.

Ego sum.

*It's I!*

Τίς ὁ ἐγώ; Φθέγγου τὸ  
ὄνομά σου.

Quis ego? Ede nōmen  
tuum.

*Who's "I"? State your  
name.*

Ὅνομά σοι τί ἐστί;

Quod est tibi nōmen?

*What's your name?*

Ἔστι μοι ὄνομα  
Ἰωάννης.

Est mihi nōmen  
Jōhannēs.

*My name is Juan.*

Εἰσδέχου με.

Intrōmitte mē.

*Let me in.*

Ἄνοιγε τὴν θύραν.

Aperī jānuam.

*Open the door.*

Ἡ θύρα ἀνεωγμένη  
ἐστί.

Jānuā aperta est.

*The door's open.*

Ἐζήτησέ σέ τις.

Quæsīvit tē quispiam.

*Somebody was looking  
for you.*

Τίς πρὸ θυρῶν ἐστὼς σε  
προσερεῖν ἐπιθῶμεϊ.

Quīdam præ foribus  
stāns tē conventum  
expetit.

*There's someone at the  
door who wants to talk  
to you.*

Σπουδῆ τοῦτο λέγεις, ἢ  
παίζεις;

Sēriōne an jocō istud  
dīcis.

*Are you serious or are  
you joking?*

Χωρὶς παιδιᾶς φημί.

Extrā jocum dīcō.

*I'm not joking around.*

Οὐ παίζω, ἀλλὰ  
σπουδάζω.

Nōn jocor, sed sēria  
agō.

*I'm not kidding, I'm  
being serious.*



|   |   |  |
|---|---|--|
| Τίνος ἔνεκα δακρύεις;<br>[Τί δακρύεις;]   | Quam ob causam [Cūr]<br>flēs?   | <i>Why are you crying?</i>   |
| Τί κακὸν ἔπαθες;  | Quid malī tibi accidit?   | <i>What happened?</i>  |
| Ἐτύφθην.  | Cæsus sum.  | <i>I was beaten.</i>   |
| Ἔδωκα τιμωρίαν τῷ<br>διδασκάλῳ.   | Dedī pœnās<br>Præceptōrī.   | <i>I was punished by the<br/>teacher.</i>  |
| Τί δεινὸν ἐποίησας;   | Quid malī fēcerās?  | <i>What did you do that<br/>was naughty?</i>                                     |
| Οὐδέν.  | Nihil!  | <i>Nothing!</i>  |
| Κοινὴ αὕτη ἐστὶ<br>πάντων τῶν παιδαρίων<br>ἀπόκρισις, καὶ μὴν ὅτε<br>δικαίως τύπτονται. | Hæc commūnis est<br>omnium puerōrum<br>respōnsiō, etiam cum<br>meritō vāpulārunt. | <i>That's what all the<br/>pupils say, even when<br/>they deserve a beating.</i> |
| Περὶ τίνος ὑμῖν ἡ ἔρις<br>ἐστί;   | Quid contrōversiæ est<br>inter vōs?   | <i>What are y'all<br/>quarreling about?</i>                                      |
| Ἀναγγέλλωμεν τοῦτο τὸ<br>ἀμφισβήτημα τῷ<br>ὑποδιδασκάλῳ.                                | Referāmus dē hāc<br>contrōversiā ad<br>hypodidascalum.                            | <i>Let's tell the teaching<br/>assistant about this<br/>quarrel.</i>             |
| Οὐ κομίζεις τὸ βιβλίον<br>ὃ σοι ἔχρησα;   | Affersne libellum, quem<br>tibi commodātō<br>dederam?                             | <i>Do you have the<br/>notebook I lent you?</i>                                  |
| Φεῦ, πάντως ἐκείνου<br>ἐλαθόμην.  | Vah, istud mihi omnīnō<br>exciderat!  | <i>Omigosh, I totally<br/>forgot it!</i>   |
| οὐκ ἐπὶ νοῦν ἤλθέ μοι<br>τῆς οἰκίας ἐκβαίνοντι.   | Nōn vēnit mihi in<br>mentem cum domō<br>exīrem.                                   | <i>I didn't remember it<br/>when I left home.</i>                                |
| Ἀληθῶς κομίσω<br>σήμερον [αὔριον].  | Certō afferam hodiē<br>[crās].  | <i>I really will bring it<br/>today [tomorrow].</i>                              |
| Τίνος ἐστὶ νῦν χορηγεῖν<br>ἡμῖν λύχνον;   | Cujus est nunc<br>ministrāre candēlam?  | <i>Whose job is it this time<br/>to take care of the<br/>candle?</i>             |
| Τίνα χρὴ ἤδη ἀγοράζειν<br>ξύλα;   | Quem oportet nunc<br>emere ligna?   | <i>Who's supposed to buy<br/>wood this time?</i>                                 |

|  |  |  |
|--|--|--|
| Τίνος ἐστὶ σαίρειν<br>[καθαρίζειν] τὸ<br>μουσεῖον; | Cujus est verrere<br>[pūrgāre] mūsæum? | <i>Whose job is it to sweep<br/>[tidy up] the study?</i> |
| Ἐμὸν [σόν, Ἰωάννου]<br>ἐστίν.                      | Meum [tuum, Jōhannis]<br>est.          | <i>It's my job [yours,<br/>John's]</i>                   |
| Ἄπορῶ σαρώτρου. οὐκ<br>ἔστι μοι σάρωτρον.          | Dēsunt mihi scōpæ.<br>[Egeō scōpīs.]   | <i>I haven't got a broom.</i>                            |
| Στρῶσον τὴν κλίνην.<br>[τὸ λέχος.]                 | Sterne lectum<br>[lectulum].           | <i>Make the bed.</i>                                     |
| Ἄπτε λύχνον.                                       | Accende lychnum.                       | <i>Light the lamp.</i>                                   |
| Τὰς βίβλους αὐθις εἰς<br>τόπον ἑαυτῶν τίθει.       | Librōs in suum locum<br>repōne.        | <i>Put the books back<br/>where they belong.</i>         |

## η' - VIII - 8.

|   |  |   |
|---|--|---|
| <b>Ἄλλος.</b>                                     | <b>Alius.</b>                                | <b>Another One.</b>                                     |
| Τί σκυθρωπότερος εἶ, ἢ<br>εἴωθας;                 | Quid trīstior es solitō?                     | <i>Why are you grumpier<br/>than usual?</i>             |
| Οὐχὶ πάντα καλῶς ἔχει;                            | Salvane rēs est?                             | <i>Is everything okay?</i>                              |
| Ἀπόλωλα τὸ βιβλίον<br>μου.                        | Perdidī libellum meum.                       | <i>I lost my notebook.</i>                              |
| Δεινῶς ἔπεσον.                                    | Graviter cecidī.                             | <i>I fell and hurt myself.</i>                          |
| Πέτρος ἠπειλήσέ μοι<br>πληγὰς.                    | Petrus minātus est mihi<br>verbera.          | <i>Pierre threatened to<br/>beat me up.</i>             |
| Διὰ τί τοσοῦτον<br>χαίρεις;                       | Quid tam lætus es?                           | <i>Why are you so happy?</i>                            |
| Ὅτι ἐδόθη ἡμῖν τοῦ<br>βαδίζειν οἴκαδε<br>ἐξουσία. | Quia facta est nōbīs<br>abeundī domum cōpia. | <i>Because we were<br/>dismissed and sent<br/>home.</i> |
| Ἐδόθη ἡμῖν τοῦ παίζειν<br>ἐξουσία.                | Data est nōbīs lūdendī<br>venia.             | <i>We were given<br/>permission to play.</i>            |

|   |  |   |
|---|--|---|
| Εἰς πόσην ὥραν<br>έκελεύθημεν<br>έπανελθεῖν εἰς τὴν<br>σχολήν;  | Ad quotam hōram<br>sumus jussī redīre in<br>scholam?   | <i>We were told to return<br/>to school at what time?</i>   |
| Εἰς ὥραν ἕκτην<br>[έβδομήν. ὀγδόην,<br>έννάτην, δεκάτην,<br>ένδεκάτην, δωδεκάτην,<br>πρώτην, δευτέρα,ν,<br>τρίτην, τετάρτην,<br>πέμπτην]. | Ad hōram sextam<br>[septimam, octāvam,<br>nōnam, decimam,<br>ūndecimam,<br>duodecimam, p̄rimam,<br>secundam, tertiam,<br>quārtam, quīntam] | <i>At 6:00 [7:00, 8:00,<br/>9:00, 10:00, 11:00,<br/>12:00, 1:00, 2:00, 3:00,<br/>4:00, 5:00].</i>   |
| Ποῖ νῦν βαδίσεις;   | Quō nunc vādis?  | <i>Where are you going<br/>now?</i>   |
| Πορεύομαι οἴκαδε.   | Eō domum.  | <i>I'm going home.</i>  |
| Εἶμι ἀγοράσων<br>πάπυρον [μέλαν<br>γραφικόν, πτερὰ, ἄρτον<br>πύρινον].  | Abeō ēmptum pap̄yrum<br>[ātrāmentum, pennās,<br>pānem trīticeum].  | <i>I'm going to buy some<br/>paper [ink, pens, wheat<br/>bread].</i>                                |
| Ποῦ ἐστιν Ἰωάννης;  | Ubi est Jōhannēs?  | <i>Where's Jean?</i>  |
| Ἐξῆλθε ἔξω [τῆς<br>σχολῆς, πρὸς τὸ<br>ἀποπατεῖν].   | Exīvit forās [scholā, ad<br>requīsita nātūræ].   | <i>He went outside [from<br/>the school, to the<br/>latrine].</i>                                   |
| Ἐξεπορεύετο τοῦ<br>διδασκαλείου τοῦ<br>οὔρεῖν ἔνεκα.  | Ēgressus est ē lūdō<br>litterāriō, reddendæ<br>ūrīnæ causā.  | <i>He left class to pee.</i>  |
| Πόσου ἠγόρασας<br>[ἐπρίω] ταύτην τὴν<br>βίβλον;   | Quantī mercātus es<br>[ēmistī] hunc libellum?  | <i>How much did you pay<br/>for this book?</i>  |
| Ἦγόρασα τριῶν<br>δηναρίων [τεσσάρων<br>χρῶσων, πέντε<br>δραχμῶν] παρὰ<br>βιβλιοπώλου.   | Ēmī tribus dēnāriīs<br>[quattuor aureīs,<br>quīnque drachmīs] ā<br>bibliopōlā.   | <i>I got it from the<br/>bookseller for three<br/>denarii [four gold coins,<br/>five drachmas].</i> |
| Ὀλίγου [πολλοῦ]<br>ἠγόρασας.  | Parvō [nimiō] pretiō<br>ēmistī.  | <i>You got it for a good<br/>[high] price.</i>  |

Οὐδεὶς πιπράσκει  
[πωλεῖ] ἄλλη τιμῆς.

Nēmō divēndit [vēndit]  
aliō pretiō.

*It's the same price  
everywhere.*

## Θ' - IX - 9.

### Τοῦ χρῆσαι παραδείγματα.

### Commodandi fōrmulæ.

### *Lending Things.*

Χρήσόν μοι πτερὸν  
γραφικὸν [ράφίδα σὺν  
νήματι, τὴν βίβλον].

Commodā pennam  
[acum cum filō, librum].

*Lend me a pen [a  
needle with thread, the  
book].*

Ἀπορεῖν ἤδη οὐ  
δύναμαι.

Carēre nunc nōn  
possum.

*I can't do without it  
right now.*

Αὐτὸς [αὐτὴ] νῦν ἐκείνη  
χρῶμαι.

Ipse [Ipsa] eō nunc  
ūtor.

*I myself am using it  
right now.*

Χρήσω, ἀλλ' ἐπὶ  
ταύταις ταῖς  
ὁμολογίαις, ὥστε σῶον  
ἐμοὶ ἀποδώσεις, καὶ ἐν  
καιρῷ, ἵνα μὴ αὐτὸς  
[αὐτὴ] χρεῖαν ἔχω, ὅτε  
χρηστέον ἐστίν.

Commodābō sed eā  
lēge, ut salvum mihi  
restituās, et mātūrē, nē  
ipse [ipsa] egeam cum  
mihi ūtendum erit.

*I'll lend it to you, but on  
the condition that you  
give it back in its  
propercondition and in  
a timely fashion, so that  
I myself won't be in  
need of it when I have  
to use it.*

Ἴδου ἔχεις, ἀλλ'  
εὐλαβοῦ μὴ ρυπαίνης  
[καταρυπαίνης].

Ēn habēs, sed vidē nē  
commaculēs [lābēculās  
aspergās].

*Here is it, but be  
careful not to get it  
dirty.*

Ὁ διδάσκαλος ὁ ἐμὸς  
δεῖταί σου πέμπειν  
αὐτῷ χρῆσθαι ἐπ'  
ὀλίγον χρόνον τὴν  
διαθήκην τὴν  
Ἑλληνικὴν.

Præceptor meus rogat  
ut mittās ūtendum in  
breve tempus  
Testāmentum Græcum.

*My teacher asks that  
you send him the Greek  
New Testament text to  
use for a little while.*

Οὐ δύναμαι ἐν τῷ  
παρόντι αὐτῷ χρῆσαι.

Nōn possum in  
præsentiā eī  
commodāre.

*I can't lend it to him  
right now.*

**ι' - X - 10.****Παραδείγματα τοῦ δανείζειν.**

Ἀναγκάζομαι παρὰ διδασκάλου χρήματα δανείζεσθαι.

Ἐδανεισάμην χρήματα εἰς τὸ ἀγοράζειν ἱμάτια.

Δέομαί σου δανείζειν [χρῆσαί] μοι δηνάριον [λύχνον, χάρτην παπύρου].

Αἴτει παρ' ἄλλου τινός, ἐμοὶ αὐτῷ [αὐτῇ] γὰρ μόγις ἀπόχρη.

**Fōrmulæ mūtuandī.**

Cōgor ā Præceptōre pecūniam mūtuārī.

Mūtuātus [Mūtuāta] sum pecūniam ad emendās vestēs.

Ōrō tē ut mihi mūtuō dēs dēnārium [candēlam, chartam papȳrī].

Pete ab aliō quōdam, mihi ipsī enim vix sufficit.

**How to Borrow Something.**

*I have to borrow money from the teacher.*

*I borrowed money to buy some clothes.*

*Please loan me a denarius [lamp, sheet of paper].*

*Ask somebody else, 'cause I barely have enough for myself.*

**ια' - XI - 11.****Ἄλλος.**

Πόση ἐστὶν ἡ ὥρα;

Πρώτη.

Δευτέρα.

Τρίτη.

Τετάρτη.

Πέμπτη.

Ἐπικρέματα ἡ ὥρα ἡ δεκάτη.

Ἐξερρύησεν [παρηλθεν] ἡ ὥρα ἡ ἑβδόμη. [ὀγδόη.]

**Alius.**

Quota est hōra?

Prīma.

Secunda.

Tertia.

Quārta.

Quīnta.

Imminet hōra decima.

Efflūxit [Præteriit] hōra septima [octāva].

**Another One.**

*What time is it?*

*It's 1:00.*

*2:00.*

*3:00.*

*4:00.*

*5:00.*

*It's almost 10:00.*

*It's past 7:00 [8:00].*

|   |  |   |
|---|--|---|
| Οὐκ ἠρίθμησα τὰς<br>ῥαυς.   | Nōn numerāvī hōrās.  | <i>I didn't count the<br/>chiming of the hours.</i>                       |
| Τὸ ὠρολόγιον<br>διαμαρτάνει.  | Hōrologium aberrat.  | <i>The clock is wrong.</i>  |
| Διαμαρτάνεις τοῦ<br>ἀριθμεῖν.   | Aberrās numerandō.   | <i>You screwed up the<br/>count.</i>                                      |
| Τὸ κλέψαμμον ἴσταται.   | Clepsammon subsistit.  | <i>The hourglass has run<br/>out.</i>                                     |
| Κίνει τὸ κλέψαμμον.   | Movē clepsammon.   | <i>Turn the hourglass<br/>over.</i>                                       |
| Ἐπανόρθου τὴν<br>ἐπιστολὴν [τὴν γραφὴν,<br>τοὺς στίχους] μου.                             | Ēmendā epistolam<br>meam [scrīptum meum,<br>versūs meōs].                            | <i>Correct my letter<br/>[composition, verses].</i>                       |
| Δέομαί σου<br>ἀναγῖνώσκειν τὴν<br>γραφὴν τὴν ἐμήν, καὶ<br>ἐὰν σφάλμα τι εὔρης,<br>αἴρειν. | Rogō tē ut relēgās<br>scrīptum meum, et, sī<br>quid errātī<br>dēprehenderis, tollās. | <i>Please read my<br/>composition and correct<br/>any error you find.</i> |

## ιβ' - XII - 12.

|   |  |   |
|---|--|---|
| <b>Παραδείγματα τοῦ<br/>αἰτῆσαι τὸν<br/>διδάσκαλον.</b>           | <b>Rogandī<br/>præceptōrem<br/>fōrmulæ.</b>                      | <b><i>How to Ask the<br/>Teacher for a Favor.</i></b>               |
| Εὐδία ἤδη ἐστί.   | Nunc ær serēnus est.   | <i>It's a beautiful day.</i>  |
| ὁ οὐρανὸς παρακαλεῖ<br>πρὸς τὸ παίξειν.                           | Cælum invitat ad<br>lūdendum.                                    | <i>The weather invites one<br/>to play.</i>                         |
| Ἐξέλθωμεν παίξειν.  | Exeāmus lūsum [ad<br>lūdendum].                                  | <i>Let's go out and play.</i>                                       |
| Οὐκ ἔξεστι παίξειν<br>ἄνευ ἐξουσίας.                              | Nōn licet lūdere absque<br>veniā.                                | <i>We can't play without<br/>permission.</i>                        |
| Χρὴ πέμπειν τινὰ ὃς τῆς<br>τοῦ παίξειν ἐξουσίας<br>ἡμῖν τυγχάνοι. | Mittendus est quispiam,<br>quī lūdendī veniam<br>nōbīs impetret. | <i>We have to send<br/>somebody to get<br/>permission for us to</i> |

|   |  |   |
|---|--|---|
| Πορευέσθω ὁ Παῦλος,<br>πολύλογος γάρ ἐστι καὶ<br>τολμηρός.              | Eat Paulus, nam bene<br>linguāx est et audāx.                              | <i>play.</i><br><br><i>Let Pablo go: he can<br/>talk and he's real brave.</i>         |
| Οὐδεὶς πρὸς ταύτην τὴν<br>πρεσβείαν ἰκανώτερός<br>ἐστι τοῦ Πέτρου.      | Nēmō ad hanc<br>lēgātiōnem magis<br>idōneus quam Petrus.                   | <i>There's nobody more<br/>capable of taking on<br/>this mission than<br/>Pierre.</i> |
| Ἰθι Πέτρε αἰτήσαι ἡμῖν<br>τοῦ παίζειν ἐξουσίαν.                         | Ī Petrē ōrātum nōbīs<br>lūdendī veniam.                                    | <i>Pierre, go ask<br/>permission for us to<br/>play.</i>                              |
| Πορευέσθω ὅς<br>βούλεται, ἐγὼ βούλομαι<br>μᾶλλον ἀπορῆσαι ἢ<br>αἰτήσαι. | Eat quī volet, ego<br>carēre mālō quam<br>rogāre.                          | <i>Let anybody who wants<br/>to go. I'd rather do<br/>without than ask.</i>           |
| Πορεύου ὦ Φίλτατε,<br>πολλῆς χάριτος παρὰ<br>πάντων ἡμῶν<br>τευξόμενος. | Ī quæsō, ab omnibus<br>nōbīs magnam initūrus<br>grātiam.                   | <i>Come on, buddy, we'll<br/>all be really really<br/>grateful to you.</i>            |
| Ἐπεὶ τοσοῦτον αἰτεῖτε,<br>χαρίσομαι ταῖς δεήσεσι<br>ταῖς ὑμετέραις.     | Quandōquidem<br>tantopere id<br>contenditis, obsequar<br>precibus vestrīs. | <i>Well, since you're so<br/>insistent, I'll do what<br/>you want.</i>                |
| Χαῖρε κύριε.<br>[διδάσκαλε.]  | Salvē Domine<br>[Præceptor].   | <i>Hi Teacher.</i>  |
| Χαῖρε καὶ σὺ Πέτρε.   | Salvē et tū, Petre.  | <i>Hello, Pierre.</i>   |
| οἱ μαθηταὶ σου αἰτοῦσι<br>φιλανθρωπίαν σου τοῦ<br>παίζειν ἐξουσίαν.     | Discipulī tuī ōrant tuam<br>hūmānitātem lūdendī<br>veniam.                 | <i>Your students beg you<br/>in your kindness for<br/>permission to play.</i>         |
|   | Διδάσκαλος.<br>Præceptor.<br>Teacher.                                      |   |
| Παιζέτωσαν, ἀλλὰ<br>ἀγεληδὸν ἐν τόπῳ<br>τεταγμένῳ, καὶ ἐν               | Lūdant, sed gregātīm in<br>locō ad id dēstinātō, et<br>mātūrē sē domum     | <i>They can go ahead and<br/>play, but they must stay<br/>in a group and in the</i>   |

καιρῷ οἴκαδε  
ἀνελθέτωσαν.

recipient.

*proper place. And they  
must return home on  
time.*

Ἀμφὶ ὥραν πέμπτην  
ἐπανελθέτωσαν εἰς  
πόλιν.

Sub hōram quīntam  
redeant in urbem.

*They must return to  
town at 5:00.*

Παιδάριον.  
Puer.  
Boy.

Εὐφραυνώμεθα,  
ἐτύγχανον ἐξουσίας,  
καίπερ δυσχερῶς, ἀλλὰ  
ἐν τῷ μεταξὺ χρόνῳ  
φυλακτέον ἐστί, μή τι  
ἀμαρτάνωμεν.

Sīmus hilarēs,  
impetrāvī veniam  
quamquam ægrē. Sed  
interim cavendum est  
nē quid peccēmus.

*Hurray for us! I got us  
permission, but it didn't  
come easy! But in the  
meantime we have to  
be careful not to do  
anything naughty.*

Περὶ τοῦ τῆς παιδιᾶς  
γένους ἐν τῷ πεδίῳ  
βουλευσόμεθα.

Dē lūsūs genere in  
campō cōsultābimus.

*Let's decide what the  
game will be when  
we're on the playing  
field.*

## ιγ' - XIII - 13.

**Παραδείγματα τοῦ  
τοῖς συμμαθηταῖς  
συλλαλεῖν.**

**Colloquendī cum  
condiscipulis  
fōrmulæ.**

***How to Talk with  
Other Students.***

Πόθεν ἔρχη οὕτω πρῶί;

Unde venīs tam manē?

*Where are you coming  
from so early?*

Ἐκ τοῦ κοιτῶνος ἡμῶν.

Ex cubiculō nostrō.

*From our bedroom.*

Πότε ἀνέστης;

Quandō surrēxistī?

*When did you get up?*

Μικρὸν πρὸ τῆς ὥρας  
τῆς ἕκτης.

Paulō ante hōram  
sextam.

*A little before 6:00.*

Τίς ἐξήγειρέ σε;

Quis excitāvit tē?

*Who woke you up?*

Πατήρ. Μήτηρ.  
Ἀδελφός. Ἀδελφή.

Pater. Māter. Frāter.  
Soror.

*Father. Mother.  
Brother. Sister.*

Προσεκύνησας τῷ Θεῷ;

Adōrāstī Deum?

*Did you say your*



|  |  |   |
|--|--|---|
| Προσηύχου τῷ Θεῷ;  | Ēgisti Deō grātiās?  | <i>prayers?</i><br><i>Did you give thanks to God?</i>   |
| Ὅτε πρῶτον ἐκτένισα τὰς τριχάς, καὶ ἐνιψάμην τὰς χεῖρας καὶ τὴν ὄψιν καὶ τὸ στόμα, προσηυχόμην.  | Cum primum pexui crines, et manus, faciem ac os laui, precatus sum.  | <i>As soon as I combed my hair, washed my hands and face and mouth, I said my prayers.</i>  |
| Πῶς προσηύχου;   | Quomodo precatus es?   | <i>How did you say your prayers?</i>  |
| Κάμψας τὰ γόνατα καὶ συνθεῖς τὰς χεῖρας, διεξῆλθον τὸν δεκάλογον, καὶ σύμβολον ἀποστολικόν, καὶ τὴν προσευχὴν τὴν Κυριακὴν, καὶ προσέθηκα τὴν προσευχὴν τὴν γνωρίμην μετὰ τῆς εὐχαριστίας. | Flexis genibus et conjunctis manibus recitavi Decalogum, Symbolum Apostolicum, Orationem Dominicam, et addidi notam precationem cum gratiarum actione. | <i>I knelt and placed my hands together, then recited the Ten Commandments, the Apostles' Creed and the Lord's Prayer, and I added the prayer we use when we say Grace.</i> |
| Ποία διαλέκτῳ εἴωθας προσεύχεσθαι;   | Qua lingua solēs precari?  | <i>Which language do you use when you say your prayers?</i>   |
| Τότε μὲν τῇ πατρικῇ, τότε καὶ τῇ Ῥωμαϊκῇ, ἐνίοτε τῇ Ἑλληνικῇ.  | Alias vernaculā, alias Latinā, nonnumquam etiam Græcā.   | <i>Sometimes I use the vernacular, sometimes Latin, sometimes Greek.</i>  |
| Εὐσεβῶς ἅμα καὶ καλῶς ποιεῖς, ὦ φίλε παῖ · Φρόντισον ὅπως τοῦτο τοῦ ἔργου σου μέρος οὐ πώποτε παραλείψης.  | Piē et rectē facis, cārē puer. Tū cūrā ut hanc officii tui partem numquam negligās.  | <i>That's a pious and beautiful thing you're doing, my dear boy. Be careful never to neglect this part of your duty.</i>  |
| Φροντίσω μὲν ἀκριβῶς, Θεοῦ διδόντος, μεμνημένος τοῦ λόγου  | Dabō operam sēdulō, Deō dante, memor dicti Christi, "Sine mē nihil   | <i>God willing, I'll be very careful, and shall keep in mind what Christ</i>  |

|   |   |  |
|---|---|--|
| τοῦ Χριστοῦ, Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἦ τι καί, Δεῖ πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν. | potestis facere." Item, "Oportet semper orare, et non defatigari."      | said: "You can do nothing without me." And he said, "You must always pray and not grow weary of it." |
| Ποῦ πορεύῃ;   | Quo vadis?  | Where are you going?   |
| Οἴκαδε πορεύομαι.   | Domum eō.   | I'm on my way home.  |
| Οὐχὶ ἔτοιμος εἶ λόγον δοῦναι τῆς περὶ τὰ γράμματα σπουδῆς σου;  | Esne paratus ad reddendum rationem studiōrum tuōrum?                    | Are you ready to show me how your studies are going?   |
| Ἔτοιμός εἰμι, ὡς ἐμοὶ δοκεῖ.  | Paratus sum, ut mihi videor.  | I'm pretty sure I'm ready.   |
| Δὸς οὖν λόγον, καὶ θάρσει.  | Redde igitur rationem, et sis presentī animō.                           | So show me what you've done, and pay attention.  |
| Τῆ ὥρᾳ τῆ ἕκτη [ἑβδόμη, ὀγδόη] ἠκούσαμεν Κικέρωνος [Τερεντίου, Ἴσοκράτους].                           | Hōrā sextā [septimā, octāvā] audivimus Cicerōnem [Terentium, Isocratē]. | We had a class on Cicero [Terence, Isocrates] at 6:00 [7:00, 8:00].                                  |
| Ἀκηκόαμεν ἐξηγηθῆναί τι ἐν ταῖς ἐπιστολαῖς.   | Audivimus aliquid explicari in epistolis.                               | We had a class on Cicero's letters.  |
| Τῆ ὥρᾳ τῆ ἐνάτῃ ἠσκήσαμεν τὴν γραφικὴν δύναμιν.   | Hōrā nonā exercuimus stilum.  | At 9:00 we had a writing class.  |
| Διὰ μνήμης φέρεις τὴν ἀνάγνωσιν;  | Tenēs memoriā praelēctionem?  | Do you have your passage memorized?  |
| Μικροῦ δεῖν. Ὀλίγου δεῖν. Σχεδόν.   | Propemodum. Ferē. Prope.  | Almost. Practically. Just about.   |
| Ἄρ' οὖν ἐθέλεις ὅπως ἀναλάβωμεν μετ' ἀλλήλων;   | Vīsne repetāmus unā?  | Shall we practice reciting together?   |
| Μάλιστα ἐθέλω.  | Maximē velim.   | You bet!   |

|   |  |   |
|---|--|---|
| Ἄρχου οὖν. Ποιοῦ τὴν ἀρχήν.   | Incipe igitur. Ōrdīre tū.  | <i>So start already. You begin.</i>   |
| Ποιήσομαι ἀσμένως, ἀλλὰ συ πρόσεχε τὸν νοῦν, ἵνα ἐπανορθώσης, εἴ τι ἀμαρτήσω.                                     | Faciam libenter, sed tū attentē auscultā ut corrigās, sī quid peccāverō.                                 | <i>Okay, I'm going to start, and you pay attention so that you can correct me if I make a mistake.</i>                                |
| ἤδη ἅπαξ [δὶς, τρὶς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, ὀκτάκις, ἐνάκις, δεκάκις] ἡμαρτες.                      | Jam semel [bis, ter, quater, quīnquiēs, sexiēs, septiēs, octiēs, noviēns, deciēs] errāstī.               | <i>You've already erred once [twice, thrice, four times, five times, six times, seven times, eight times, nine times, ten times].</i> |
| Ὦ τάλαν ἐγώ, ἐνόμιζον καλῶς εἰδέναι.  | Mē miserum, putābam mē praeclārē tenēre.   | <i>Oh no! I thought I knew it well.</i>   |
| Τὸ αὐτὸ καὶ ἐμοὶ εἴωθε συμβαίνειν, ὅτε ἡ μνήμη οὐχ ἄλις ἐστήρικται.   | Idem et mihi solet accidere cum memoriā nōn satis cōfirmāta est.   | <i>The same thing happens to me when I haven't got it firmly in my memory.</i>  |
| Μακάριος, ὅστις μνήμην ἀγαθὴν ἔχει.   | Fēlix quī memoriā bonā praeclārus est.   | <i>The guy with the good memory is the lucky one.</i>   |
| Μέγα ὡς ἀληθῶς εὐεργέτημα.  | Magnum rē vērā beneficium.   | <i>It's a great gift.</i>   |
| Ἄλλ' ὁ χρόνος διέρχεται, ἄκουε οὖν μου νῦν.   | Sed tempus abit; audī igitur et nunc mē.   | <i>But we're losing time. Now you listen to me.</i>   |
| Ἀκούω. Ἀναγόμενε.   | Audiō. Recitā.   | <i>I'm listening. Recite.</i>   |
|   | Μαθητής.<br>Discipulus.<br><i>Pupil.</i>   |   |
| Αἰδέσιμε γραμματοδιδάσκαλε, ἀνάγκη τις ἀναγκάζει με ἐπισκέπτεσθαι τὴν πατρίδα [τοὺς γονεῖς, τοὺς συγγενεῖς] · ἵνα | Observande Lūdīmagister, necessitās quaedam cōgit mē invīsere patriam [parentēs, cognātōs]; quod ut mihi | <i>Esteemed teacher, I have to make a visit to my country [my parents, my relatives]; please give me permission to do so.</i>         |

μοι συγχωρῆς δέομαί  
σου.

Διδάσκαλε αἰδέσιμε,  
ἐγὼ ἔτη τινα ὑπὸ τῆ  
ράβδῳ σου ἐν τοῖς  
γράμμασι διατρίψας,  
φιλικῶς καὶ πιστῶς ὑπό  
σου ἐδιδάχθην. Νῦν καὶ  
τοῖς γονεῦσι [τοῖς  
φίλοις, τοῖς ἐπιτρόποις]  
ἀρέσκει ἐμὲ ἐντεῦθεν  
εἰς ἀκαδημίαν τινα  
ἀπελθεῖν ὅπου πλείω  
μανθάνειν, καὶ ὕστερον  
τῷ Θεῷ ἐν κλήσει τινὶ  
καλῇ χρησιμώτερον  
δουλεύειν, καὶ ἄλλοις  
ἀνθρώποις λῦσιτελεῖν  
δυναίμην. Διὸ πολλήν  
σοι ἔχω χάριν, ἀντὶ  
πολλῶν εἰς με  
εὐεργεσιῶν σου καὶ  
ὑπισχνοῦμαι μὴ μόνον  
ἐκείνων εἰς τὸν ἅπαντα  
χρόνον μνημονεύσειν,  
ἀλλὰ καὶ παρὰ πᾶσιν  
ἀγαθοῖς ἀνδράσι  
εὐχαρίστῳ ψυχῇ καὶ  
γλώσσει ἐγκωμιάσαι  
μέλλειν.

per tē liceat, ōrō.

Præceptor venerābilis,  
ego aliquot jam annīs  
sub tuā ferulā bonīs  
litterīs operam nāvāns,  
diligenter et fidēliter ā  
tē institūtus sum. Nunc  
vērō parentibus [amīcīs,  
tūtōribus] meīs vīsum  
est ut hinc mē ad  
Acadēmiam aliquam  
cōferam, ubi  
ampliōrem ingenīi  
cultum capere, et Deō  
posteā in fūnctiōne  
aliquā honestā ūtilius  
servīre, et aliīs  
hominibus prōdesse  
possim. Quārē tibi  
grātiās agō maximās  
prō plūrimīs tuīs in mē  
beneficiīs, et polliceor  
mē illa nōn solum  
perpetuō meminisse,  
sed etiam apud omnēs  
bonōs grātā mente et  
linguā prædicāre velle.

*Esteemed Teacher, I  
have been studying  
with you for a number  
of years now, and I have  
been kindly and  
faithfully instructed by  
you. Now my parents  
[friends, guardians]  
have decided that I  
must leave this place  
for a university where I  
may learn more and  
later on may serve God  
more usefully in some  
vocation, and be able to  
benefit other people.  
Therefore I am very  
grateful to you for your  
many favors to me, and  
I promise not only that I  
shall remember them  
always, but that I shall  
gratefully praise you in  
the presence of all good  
men.*

Γραμματοδιδάσκαλος.  
Præceptor.  
Teacher.

Κεχαρισμένον μοί ἐστι,  
ὃ φίλτατε νεᾶνίσκε, ἡ  
δήλωσις τῆς  
σωφροσύνης καὶ  
εὐχαριστίας σου ἦν  
τούτῳ τῷ λόγῳ σου  
ἐπιδεικνύεις. Εἶθε καὶ  
ἐν τούτῳ τῷ  
διεφθαρμένῳ αἰῶνι, καὶ

Grāta mihi est,  
cārissime adolēscēns,  
significātiō modestiæ et  
gratitudinis tuæ, quam  
hāc tuā ōrātiōne  
dēclārās. Utinam vērō  
hōc corruptō sæculō et  
hīs perditīs juventūtis  
mōribus plūrēs tālēs

*My dear young man,  
the display of good  
sense and gratitude  
which you've made in  
this speech of yours is  
very gratifying to me.  
How I wish that in this  
corrupt age and among  
the vicious ways of*

τοῖς βλαβεροῖς τῆς  
νεότητος τρόποις,  
πλείους τοιοῦτοι εἶεν,  
τὴν σὴν ἐν τῷ  
μανθάνειν τὰ  
γράμματα, καὶ τῷ  
διοικῆσαι τοὺς  
τρόπους, σπουδῆν  
μιμούμενοι. Ἐγὼ δὲ οὐ  
μόνον ἀσμένως σοι τοῦ  
ἀπελθεῖν εἰς τὴν  
πατρίδα ἐξουσίαν  
δίδωμι, ἀλλὰ καὶ Θεὸν  
αἰτῶ, ὕστερόν σε  
κυβερνήσαι καὶ  
εὐθύνειν, ἵνα, ὡσπερ  
καλῶς ἤρξω, οὕτω καὶ  
ποιῶν διατελέσης, οὐδὲ  
σεαυτὸν τοῖς τῶν  
φαύλων ἀνθρώπων,  
πολλῶν μὲν πανταχοῦ  
ὄντων, παραδείγμασι  
καὶ ὁμιλίᾳ διαφθαρήναι  
ἔασης · ἵνα μικρῷ  
ὑστερον τῇ μὲν  
ἐκκλησίᾳ ὠφέλεια, καὶ  
τῇ πολιτείᾳ, τῇ δὲ  
πατρίδι καὶ τοῖς φίλοις  
δόξα, τοῖς καὶ γονεῦσιν  
ἡδονὴ καὶ παραμυθία  
ὦν τυγχάνης.

Ἔπαγε εἰς εἰρήνην.

essent, quī tuam  
diligentiam in discendīs  
litterīs et regendīs  
mōribus imitārentur.  
Ego vērō nōn solum  
libenter tibi abeundī in  
patriam veniam dō, sed  
etiam Deum ōrō ut  
deinceps tē regat et  
gubernet ut sicut  
pulchrē incēpistī ita  
pergās, nec tē  
prāvōrum hominum  
quōrum ubique magna  
cōpia est exemplīs et  
sodālitiō corrumpī  
sinās, ut paulō post  
Ecclēsiae et Reī Publicae  
ēmolumentō, patriae et  
amicīs honorī,  
parentibus vērō  
voluptātī et sōlātiō esse  
possīs.

Vāde in pāce.

*youth there were more  
like you who could  
imitate your zeal in  
learning and in  
regulating your morals.  
Not only do I gladly  
give you permission to  
depart for your country,  
but I also pray to God  
that he guide you and  
direct you so that you  
may finish as well as  
you have begun, and  
that you not let yourself  
be corrupted by the  
examples of and  
association with vile  
people (who are  
numerous and  
ubiquitous); so that in a  
little while you may be  
a benefit to the Church  
and State, a source of  
pride for your  
fatherland and friends,  
and a delight and  
comfort to your  
parents.*

*Go in peace.*

## ιδ' - XIV - 14.

**Ἄλλος.**

Τί πράττεις ;

Ἴμαι.

Οὐδὲν πράττω.

**Alius.**

Quid agis?

Sedeō.

Nihil agō.

**Another One.**

*What are you up to?*

*I'm just sitting here.*

*I'm not doing anything.*

|   |  |   |
|---|--|---|
| Ὅρῶ. Ἀλλὰ πῶς ἔχει τὰ πράγματά σου;   | Videō. Sed quōmodo sē habent rēs tuæ?  | <i>So I see. Is everything okay?</i>  |
| Οὐχ ἄλλις εὐδαιμόνως.   | Nōn satis fēliciter.   | <i>No, things aren't okay.</i>  |
| κάκιστα ἔχει.   | Pessimē habent.  | <i>Things are really bad.</i>   |
| Ἴσως σοι περὶ σπουδαῖα ἀσχολουμένῳ ἐντυγχάνω.                                     | Fortassis tē occupātum sēriīs negotiīs interpellō.                               | <i>Maybe I've met you at a time when you're busy with more important matters.</i>                   |
| Μᾶλλον καὶ σχολάζοντι. Ἦδη γε ἔλαβέ με τῆς σχολῆς κόρος, καὶ συνομίλου ἐπεθύμησα. | Immō maximē vacuum. Jam enim mē cēperat ōtiī tædium, et congerrōnem dēsiderābam. | <i>No, I'm actually free. But I was getting sick of doing nothing I wanted somebody to talk to.</i> |
| Ἴσως ἐμποδίζω [ταράττω] τὰ πράγματά σου.  | Fortassis interturbō [impediō] tua negotia.                                      | <i>I hope I'm not disturbing you.</i>   |
| Μᾶλλον καὶ τὸν τῆς σχολῆς κόρον ἀφαιρεῖς.   | Immō tædium ōtiī discutis.   | <i>Not at all! I was horribly bored until you came along.</i>                                       |
| Σύγγνωθι εἰ οὐκ ἐν καιρῷ σοι ἐνέτυχον.  | Dā veniam sī tē parum in tempore interpellārim.                                  | <i>Forgive me if I've caught you at a bad time.</i>   |
| Ἐν αὐτῷ τῷ καιρῷ προσέρχη.  | Immō in ipsō tempore advenīs.  | <i>You've come at just the right time!</i>  |
| Ἡ ἄφιξις σου πάνυ μοι ἠδεῖά ἐστι.   | Adventus tuus est mihi vehementer grātus.  | <i>I'm delighted that you've come!</i>  |
| Ἴσως σπουδαῖόν τι μετὰ ἀλλήλων πράττετε, ὃ μὲν ἐγὼ οὐ βουλοίμην ἐμποδίζειν.       | Fortassis aliquid sēriæ reī inter vōs agitur; cui ego nōlim esse impedimētō.     | <i>I wouldn't want to be a nuisance; y' all might have some personal matters to take care of</i>    |
| Ἀλλὰ περί σου ἐποιούμεθα τοὺς λόγους.   | Immō dē tē locūtī sumus.   | <i>Not at all! Why, we were just talking about you!</i>   |
| Ῥαδίως πιστεύω, καὶ   | Facile crēdō, nam mihi   | <i>I can well believe it!</i>   |

|   |   |  |
|---|---|--|
| γάρ μοι δεῦρο βαδίζοντι<br>ὑπερβαλλόντως ἤχησε<br>τὸ οὖς.   | hūc venientī magnopere<br>tinniēbat auris.  | <i>While I was walking<br/>this way my ear was<br/>ringing noticeably.</i>   |
| Πότερον;  | Utra?   | <i>Which ear?</i>  |
| Τὸ ἀριστερόν. Ἀφ' οὗ<br>στοχάζομαι, οὐδὲν<br>καλὸν περί μου<br>εἰρημένον εἶναι.   | Sinistra. Unde conjiciō<br>nihil magnificē dē mē<br>fuisse dictum.  | <i>The left. I imagine that<br/>means that nothing<br/>good has been said<br/>about me.</i>  |
| Μᾶλλον, καὶ πάντα<br>κάλλιστα.  | Immō, nihil nōn<br>honōrificum.   | <i>Not at all! It was all<br/>very nice.</i>   |
| Ἀλλὰ τί τοῦτό ἐστι;   | Sed quid est bonæ reī?  | <i>So what was it then?</i>  |
| Φασί σε κυνηγέτην<br>γεγεννημένον.  | Ajunt tē vēnātōrem<br>factum esse.  | <i>They say you've become<br/>a hunter.</i>  |
| Καὶ ἤδη ἐντὸς δικτύων<br>μού ἐστιν ἡ λεία ἣν<br>ἐθήρευον.   | Immō jam intrā cassēs<br>meōs est præda quam<br>vēnābar.  | <i>And I've already caught<br/>in my nets the prey I<br/>was hunting!</i>  |
| Τίς ἄρα;  | Quænam?   | <i>What prey?!</i>   |
| Χαρίεσσα κόρη, ἣν<br>μεταύριον γαμήσω.  | Lepida puella, quam<br>perendiē ductūrus sum.   | <i>A charming girl, whom<br/>I am going to marry the<br/>day after tomorrow.</i>   |
| Διὸ δέομαι ὑμῶν τότε<br>τῇ ὑμετέρᾳ παρουσίᾳ<br>τὸν γάμον μου<br>κοσμήσαι.   | Ideō orō vōs ut tunc<br>vestra præsentia<br>nūptiās cohonestētis.   | <i>So please adorn my<br/>wedding with your<br/>presence.</i>  |
| Τίς δέ ἐστι νύμφη;  | Quænam est spōnsa?  | <i>Who's the bride?</i>  |
| Δωροθέα, ἡ τοῦ<br>ἡμετέρου ἐκκλησιαστοῦ<br>θυγάτηρ.   | Dōrothea, Contiōnātōris<br>nostrī filia.  | <i>Dorothy, the daughter<br/>of our pastor.</i>  |
| Ταύτης σοι εἰκότως<br>συγχαίρομεν · οὐ μόνον<br>γὰ καλή ἐστιν, ἀλλὰ<br>καὶ εὖ τεθραμμένη, καὶ<br>πρὸς τὸ οἰκουρήσαι<br>ἄριστα πεπαιδευμένη. | Dē hāc meritō tibi<br>grātulāmur; nam nōn<br>solum pulchra est, sed<br>etiam bene educāta, et<br>ad domī manendum ac<br>cūranda negōtia | <i>Oh, congratulations!<br/>What a catch! She's not<br/>only pretty, but she's<br/>also well brought up<br/>and excellently trained<br/>in household</i> |

domestica optimē  
īnstitūta

*management.*

## ιε' - XV - 15.

**Οἰκιακὸς  
διαλογισμὸς.**

**Domestica  
cōnfābulātiō.**

***An Exchange Between  
Friends [An Old  
Joke].***

Ἦ παιδάριον, οὐδεὶς  
ἐμπορεύεται;

Heus puer! nēmō hūc  
prōdit?

*Hey there! Somebody  
attend to the door!*

Οὗτος οἶμαι διαρρήξει  
τὴν θύραν. εἰκὸς  
οἰκεῖόν τινα εἶναι.

Hīc opīnor effringet  
forēs. Vērisimile est  
familiārem aliquem  
esse.

*This guy is going to  
break down the door.  
He's probably someone  
who knows you.*

Ἦ φίλε, τί κομίζεις φίλε  
Πέτρε;

Ō amīce, quid adfers,  
mī Petre?

*Hey! Pierre! My friend!  
What do you bring?*

Ἐμαυτόν.

Mē ipsum.

*Myself.*

Σὺ δὴπου πράγμα οὐ  
πολλοὺ ἄξιον δεῦρο  
ἐκόμισας.

Tū certē rem haud  
magnī pretiī hūc  
attulistī.

*You certainly seem to  
have brought  
something that doesn't  
amount to much.*

Καίτοι πολλὰ ἀνήλωσεν  
εἰς με ὁ πατήρ μου.

Atquī magnō cōnstitī  
patrī meō.

*Well, my father has  
spent a lot on me!*

Πιστεύω αὐτόν πλείω  
εἶς σε δαπανῆσαι, οὐ  
κατὰ τὴν ἀξίαν.

Crēdō eum sūmptūs  
majōrēs in tē fēcisse  
quam prō dignitāte.

*I'll bet he's spent more  
on you than you're  
worth.*

Ἄλλ' οὐχὶ Ἰωάννης  
οἶκοι ἐστί.

Sed estne Jōhannēs  
domī?

*Is Juan home?*

Οὐκ ἀκριβῶς οἶδα,  
ἀλλὰ εἶμι βλεψόμενος.

Nōn certō sciō. Sed  
abeō vīsum.

*I don't know. I'll go  
look.*

Ἦ μάλλον, ἴθι σὺ  
ἐρωτήσων, εἰ οἶκοι  
ἐστί. [ἐθέλει ἦδη οἶκοι  
εἶναι.]

Vel abī tū potius  
interrogātum an domī  
sit [velit jam domī  
esse].

*Rather than that, go  
ask if he's at home.*



|   |   |   |
|---|---|---|
| ὦ Πέτρε, οἴκοι εἶ;  | Heus Petre, num es domī?  | <i>Hey, Pierre, are you home?</i>   |
| Οὐκ εἰμί.   | Nōn sum.  | <i>No, I'm not!</i>   |
| Ἀναίσχυντε, οὐχὶ ἀκούω σου λαλοῦντος;   | Impudēns, nōn ego audiō tē loquentem?   | <i>What nerve! I can hear you talking!</i>  |
| Μᾶλλον καὶ σὺ ἀναίσχυντότερος · νεωστὶ γε τῇ σῇ θεραπαίνῃ ἐπίστευσα σε οἴκοι οὐκ εἶναι, καὶ σὺ οὐ πιστεύεις ἐμοὶ αὐτῷ.                  | Immō tū impudentior! Nūper enim ancillæ tuæ crēdidī, tē nōn esse domī, et tū nōn crēdis mihi ipsī!                        | <i>You're the one with the nerve! The other day I believed your housekeeper when she told me you weren't home; and now you don't even trust me when I say it!</i> |
| Δίκαιον λέγεις, ἴσον γὰρ ἴσω ἐπιφέρεις.   | Æquum dīcis. Nam pār parī refers.   | <i>You're right. Tit for tat.</i>   |
| Ἀλλὰ σύ μοι δοκεῖς κοχλίου βίον ζῆν.  | Sed tū mihi vidēris cochleæ vītam agere.  | <i>You seem to live the life of a snail.</i>  |
| Διὰ τί;   | Quid ita?   | <i>How so?</i>  |
| Ὅτι διὰ παντὸς τοῦ χρόνου οἴκοι καθέζη, καὶ μηδαμοῦ ἔρπεις.   | Quia perpetuō domī sedēs, nec usquam prōrēpis.  | <i>'Cause you just sit at home all the time and never go out anywhere.</i>  |
| Ἔστι μὲν ὃ πράττω οἴκοι, ἔξω τῆς οἰκίας οὐδέν μοί ἐστι πρᾶγμα, καὶ εἴ τι ἂν εἶη, ὅμως αὐτὴ ἢ αὐρα με ἡμέρας τινας δημοσίου ἂν ἀπείργοι. | Est quod agam domī, foris nihil mihi est negōtiī, et sī quid esset, tamen hæc aura mē diēs aliquot ā pūblicō cohibuisset. | <i>I have stuff to do at home, and no business to do outdoors. But even if I did have, this weather we're having right now would keep me inside.</i>              |
| Ἀλλ' ἐν τῷ παρόντι εὕδιος ὁ οὐρανός ἐστι, καὶ παρακαλεῖ ἐπὶ τὸ περιπατεῖν.  | Sed nunc serēnum est cælum, et invitat ad dēambulandum.   | <i>But right now it's a beautiful day, and it invites one to take a walk.</i>   |
| Εἰ περιπατῆσαι ἀρέσκει, οὐκ ἀναίνομαι.  | Sī prōdeambulāre lubet, nōn recūsō.   | <i>Well, if you want to go for a walk with me, I won't refuse.</i>  |

|   |  |  |
|---|--|--|
| Ἀδιαλείπτως<br>παρακαθίζεις τοῖς<br>βιβλίοις.     | Nimum assidēs librīs.                          | <i>You pore over your<br/>books all the time.</i>                  |
| Ἀμέτρῳ σπουδῇ ἐκτήκη<br>σεαυτόν.                  | Immodicō studiō tē<br>ēmācerās.                | <i>You're wasting away<br/>with so much study.</i>                 |
| Ἐθέλω σπουδῇ<br>ἐκτήκεσθαι μᾶλλον, ἢ<br>τῷ ἔρωτι. | Mālō studiō marcēscere<br>quam amōre.          | <i>I'd rather waste away<br/>from studying than<br/>from love.</i> |
| Οὐχὶ οὖν ὁ περίπατός<br>σοι ἡδὺς ἐγένετο;         | Ecquid voluptātī fuit<br>hæc deambulātiō?      | <i>Did you enjoy our walk?</i>                                     |
| Ἐγὼ μὲν καθ'<br>ὑπερβολὴν αὐτῷ ἤσθην.             | Ego quidem<br>vehementer eā<br>dēlectātus sum. | <i>I enjoyed it very much<br/>indeed.</i>                          |

## ις' - XVI - 16.

|  |   |   |
|--|---|---|
| <b>Ἄλλος διάλογος.</b>                               | <b>Alius dialogus.</b>                                    | <b>Another Dialogue.</b>  |
| Εὐχομαί σοι πολλὴν<br>εὐτυχίαν.                      | Optō tibi multam<br>fēlicitātem.                          | <i>I wish you the very<br/>best.</i>  |
| Καὶ ἐγὼ σοι διπλοῦν<br>εὐχομαι πᾶν ὅτι εὐχῆ<br>ἐμοί. | Et ego tibi<br>conduplicātum optō<br>quicquid optās mihi. | <i>May you receive twice<br/>as much as you wish for<br/>me!</i>  |
| Τί πράττεις;   | Quid agis?  | <i>What are you up to?</i>  |
| Συνομιλῶ.  | Cōnfābulor.   | <i>I'm having a<br/>conversation.</i>   |
| Τί; Συνομιλεῖς μόνος;                                | Quid? Cōnfābulāre<br>sōlus?                               | <i>What?! You're having a<br/>conversation all by<br/>yourself?</i>   |
| Ναί, ἡδίστῳ συνομίλω<br>συνομιλῶν τυγχάνω.           | Certē cum lepidissimō<br>congerrōne cōnfābulor.           | <i>That's right, I happen<br/>to be having a<br/>conversation with the<br/>most pleasant of<br/>conversationalists.</i> |
| Τίνι;  | Quō?  | <i>With whom?</i>   |

|  |  |   |
|--|--|---|
| Τῷ ἀγίῳ Παύλῳ.<br>[Κικέρωνι.]  | Cum Dīvō Paulō<br>[Cicerōne].  | <i>With Saint Paul. [With Cicero.]</i>                      |
| Τοῦτο μὲν πολλάκις<br>πράττεις.  | Istud quidem sæpe<br>facis.  | <i>You do that a lot.</i>                                   |
| Ἀλλὰ τὸ ποικίλον ἡδύ.  | Sed varietās grāta est.  | <i>But variety is the spice of life.</i>                    |
| Σὺ μὲν ἀδιαλείπτως [Σὺ<br>μὲν νύκτας καὶ ἡμέρας]<br>ἐν τοῖς γράμμασι<br>διατρίβεις.  | Tū perpetuō [noctēs et<br>diēs] litterīs incumbis.   | <i>You study all the time.</i>                              |
| Οὐκ ἔστιν οὐδεὶς τῶν<br>γραμμάτων κόρος.   | Nūlla est litterārum<br>satiētās.  | <i>But one can't get tired of studying!</i>                 |
| Ἀληθὲς μὲν, ἀλλὰ<br>μέτρον ἐπὶ πᾶσιν<br>ἄριστον.   | Vērum est; sed modus<br>in omnibus optimus.  | <i>That's true, but moderation is best in everything.</i>   |
| Οὐδὲν ἡδὺ ἀδιάλειπτον<br>ᾔν.   | Nihil suāve, quod<br>perpetuum.  | <i>Nothing is fun if you do it all the time.</i>            |
| Κατὰ τὸ εἰωθὸς σοὶ<br>ποιεῖς.  | Tuō mōre facis.  | <i>You always act like that.</i>                            |
| Καταγελᾶς μου, ὡς<br>εἴωθας.   | Rīdēs mē, ut solēs.  | <i>You're always making fun of me.</i>                      |
| Αὐταὶ αἱ βίβλοι αἱ<br>κονιορτῷ κεκαλυμμέναι<br>μαρτυροῦσι τὴν ἐμὴν ἐν<br>γράμμασι διατρίβην.<br>[περὶ τὰ γράμματα<br>σπουδήν.] | Ipsī librī pulvere<br>obductī testantur meam<br>in studiīs dīligentiam<br>[dē meā in studiīs<br>dīligentiā]. | <i>These dust-covered books bear witness to my studies.</i> |
| Μετὰ σπουδῆς [Σπουδῆ]<br>λαλῶ.   | Sēriō [Ex animō] loquor.   | <i>I'm being serious.</i>                                   |

**ιζ' - XVII - 17.****Παραδείγματα τοῦ  
προστάττειν καὶ  
ὑπισχνεῖσθαι.****Mandandī ac  
pollicendī fōrmulæ.*****How to Give Orders  
and Make Promises.***Δέομαί σου, τοῦτο τὸ  
πρᾶγμα σοι μέλειν.Quæsō, ut hæc rēs tibi  
cordī sit.*Please see that this is  
taken care of.*Ἀξιῶ σε ὡς δύναμαι  
μάλιστα τούτου τοῦ  
πράγματος φροντίζειν.Etiam atque etiam rogō,  
ut hōc negōtium tibi  
cūræ sit.*I sincerely request that  
you see to this matter.*Εἰ ἐμὲ ἀγαπᾶς, τοῦτο  
ἐπιτελέσεις πιστῶς καὶ  
ἐπιμελῶς.Sī mē amās, hōc efficiās  
fidēliter et dīligerter.*If you have any concern  
for me at all, you'll see  
that this matter is taken  
care of faithfully and  
carefully.*Ἐγώ σοι τοῦτο  
ἐξεργάσομαι, καὶ μὲν  
ὡς ὅτι τάχιστα.Ego tibi hōc effectum  
reddam, et quidem  
propediem.*I'll take care of this for  
you as quickly as  
possible.*Τὸ ἐκβᾶν οὐ δύναμαι  
κατεργάζεσθαι, τοῦτο  
ὑπισχνοῦμαι· ἐμοὶ οὐδὲ  
πίστιν οὐδὲ σπουδὴν  
ὑπολείψειν.Ēventum præstāre nōn  
possum, illud polliceor,  
mihi nec fidem nec  
studium dēfutūrum.*I can't control the  
outcome, but I do  
promise that I'll not fail  
you in loyalty nor in  
zeal.*Τῷ λόγῳ οὐδὲν  
ὑπισχνοῦμαι, ἀλλὰ τῷ  
ἔργῳ διαπράξομαι πάν  
ὅ τι ἐστὶ φίλου  
γνησίου, καὶ παντὶ  
θῦμῳ εὐνόου.Ōrātiōne nihil polliceor,  
sed rē præstābō  
quicquid est amicī  
sincērī, et ex animō  
bene volentis.*I can't make any  
promises, but I'll do  
everything a true and  
totally loyal friend can.***ιη' - XVIII - 18.****Διὰ τί οὐκ  
ἐπισκέπτη;****Cūr nōn vīsis?*****Why Don't You Come  
for a Visit?***Διὰ τίνα αἰτίαν  
τοσοῦτον χρόνον ἡμᾶς  
οὐκ ἐπισκέπτη;Propter quam causam  
tam diū nōs nōn invīsis?*Why haven't you visited  
us for such a long time?*

|  |   |  |
|--|---|--|
| Τί συνέβη, ὅτι πολὺν ἤδη χρόνον ἐφ' ἡμᾶς οὐκ ἦλθες;    | Quid accidit, quod tam longō tempore ad nōs nōn accesseris? | <i>What has kept you from coming to see us for so long a time?</i> |
| τί διεκώλυσέ σε συχνὸν ἤδη χρόνον προσιέναι πρὸς ἡμᾶς; | Quid obstitit, quō minus jam diū ad nōs vēneris?            | <i>What's kept you away for so long?</i>                           |

Οὐκ ἐξῆν.  
Nōn licuit.  
*I Didn't Have Permission.*

|   |  |   |
|---|--|---|
| Οὐκ ἐξῆν διὰ ἀσχολίας.  | Nōn licuit per occupātiōnēs.   | <i>I couldn't find the opportunity.</i>   |
| Οὐχ ὑπῆρξέ μοι σχολή.   | Nōn fuit mihi ōtium.   | <i>I didn't have any free time.</i>   |
| Ἐθέλησα μὲν, ἀλλὰ οὐκ ἐδόθη μοι ἐξουσία.  | Voluī equidem, sed nōn data est mihi facultās.   | <i>I wanted to, but I didn't have permission.</i>   |
| Αἱ ἀσχολίαι, αἷς ἐμπεπλεγμένος ἦν, οὐκ εἶᾶσαν ἀσπάζεσθαί σε.  | Negōtia quibus implicātus eram nōn patiēbantur ut tē salūtārem.                        | <i>The business in which I was involved didn't let me visit you.</i>  |
| Δέχομαι μὲν τὴν ἀπολογία σου, ἀλλὰ ταύτη τῇ ὁμολογίᾳ, ἵνα μὴ πλεονάκις αὐτῇ χρῆση.                      | Accipiō tuam excūsātiōnem, sed hāc lēge, nē sæpius ūtāris.                             | <i>I accept your excuse, but on the condition that you don't use it frequently.</i>                                 |
| Ἡ ἀπολογία σοῦ δικαιότερα ἐστὶν ἢ βουλοίμην ἄν, καὶ γὰρ ἡ νόσος αἰτία ἐγένετο.                          | Excūsātiō tua jūstior est quam vellem, siquidem morbus fuit in causā.                  | <i>Your excuse is more acceptable than I would like, seeing as how it was your illness that kept you away.</i>      |
| ἐπὶ ταύτη τῇ ὁμολογίᾳ ἀποδέχομαι τὴν ἀπολογία σου, ἐὰν τὸ παραλελειμμένον πυκναῖς ὁμιλίαις ἀναπληρώσης. | Hāc lēge accipiō excūsātiōnem tuam, sī quod neglētum est, crēbrīs alloquiīs compēnsēs. | <i>I'll accept your apology on the condition that you make up for the time we've been apart by frequent visits.</i> |

**ιθ' - XIX - 19.****Τὸ συμβεβηκός.**

Τὸ πρᾶγμα ἀπέβη  
βέλτιον τῆς δόξης.

πλείονος ἐτύγχανον ἢ  
ἂν ἐτόλμησα εὐχέσθαι.

πᾶν τὸ πρᾶγμα  
ἐκβέβηκε κατὰ τὴν  
εὐχήν.

**Successus.**

Rēs successit opīniōne  
melius.

Plūs impetrāvī quam  
ausus fuisset optāre.

Rēs omnis cecidit ex  
sententiā.

**It Worked!**

*It all went better than  
expected.*

*I got more than I had  
dared to pray for.*

*The whole affair turned  
out the way I wanted.*

Χάρις.  
Grātia.  
Thanks.

Χάριν σοι ἔχω καὶ ἔξω,  
μέχρι ἂν ζῶ, μεγίστην.

Ἵπὲρ ταύτης  
εὐεργεσίας σοῦ ἴσην  
ἔχειν χάριν μόγις  
δύναμαι, ἀποδοῦναι  
οὐδαμῶς.

Ὅτι τὸ ἐμὸν πρᾶγμά σοι  
μέλει, ἀγαπῶ σε καὶ  
χάριν ἔχω.

Πασῶν τῶν  
εὐεργεσιῶν, ἅς μοι  
πολλὰς σὺ εὐεργέτησάς  
με, αὕτη ἡδίστη  
τυγχάνειν οὔσα.

Grātiām tibi et habeō et  
habitūrus sum, quoad  
vīvam, maximam.

Prō istō tuō beneficiō  
parēs agere grātiās vix  
possum, referre  
nēquāquam.

Quod meum negōtium  
tibi cordī est, amō tē et  
habeō grātiām.

Ex omnibus beneficiīs  
quae tū plūrima in mē  
contulistī, hoc est longē  
grātissimum

*I'm eternally grateful to  
you.*

*I can hardly hope to  
match the magnitude of  
this favor you've  
granted me with the  
gratitude it deserves,  
let alone be able to pay  
you back.*

*Thank you for taking  
care of this matter for  
me.*

*Of all the many  
kindnesses you've done  
me, this is the best by  
far.*

Ἀπόκρισις.  
Respōnsiō.  
*How to Say 'You're Welcome!'*

Μείζων ἐστὶν ἡ φιλία  
ἡμῶν, ἢ ἵνα σὺ ἐμοί, ἢ

Major est nostra  
necessitūdō, quam ut

*Our friendship is too  
great for either one of*

|  |  |  |
|--|--|--|
| ἐγώ σοι ὑπὲρ τινῶν<br>εὐεργεσιῶν ὀφείλω<br>χάριον ἔχειν.                               | vel tū mihi, vel ego tibi<br>prō ūllō beneficiō<br>dēbeam grātiās agere. | <i>us to feel that s/he<br/>owes the other a favor<br/>in return.</i>                            |
| Ἐαυτὸν εὐεργετεῖ ὁ<br>φίλον εὐεργετῶν.   | Quī amīcō benefacit,<br>sibi est beneficus.                              | <i>He who helps his friend<br/>helps himself.</i>  |
| Ὁ φίλον εὐποιῶν, οὐκ<br>εὐεργετεῖ ἀλλὰ<br>δανείζει.                                    | Quī bene merētur dē<br>amīcō, nōn dat<br>beneficium sed fænerat.         | <i>He who helps a friend<br/>isn't helping but rather<br/>making a loan on<br/>interest.</i>     |
| Εἰ μετ' ἀληθείας<br>ἀποδέχη τὴν εἰς σε<br>ὑπάρχουσάν εὐεργεσίαν<br>μου, χρῶ πλεονάκις. | Sī ex animō probās<br>officium in tē meum, fac<br>ūtāre sæpius.          | <i>If you truly find my help<br/>beneficial, please take<br/>advantage of it more<br/>often.</i> |

## κ' - XX - 20.

|   |   |   |
|---|---|---|
| <b>Ἄλλος.</b>   | <b>Alius.</b>   | <b>Another One.</b>   |
| Ἀριστήσεις<br>[Δειπνήσεις] σήμερον<br>οἴκοι;                          | Prandēbis [Cēnābis]<br>hodiē domī?  | <i>Are you lunching<br/>[dining] at home today?</i>   |
| δεῖ με πενθερῶ<br>[πενθερᾶ, γαμβρῶ,<br>κηδεστῆ, ὑπάτω]<br>συναριστᾶν. | Oportet mē apud<br>socerum [socrum,<br>generum, affinem,<br>cōnsulem] cēnāre. | <i>I have to have lunch<br/>with myfather-in-law<br/>[mother-in-law, son<br/>-in-law, marriage<br/>relation, boss].</i> |
| εἰς τὸν αὔριον οὖν σε<br>ἐπὶ ἄριστον [δεῖπνον]<br>καλῶ.               | In crāstinum igitur tē<br>ad prandium [cēnam]<br>vocō.                        | <i>Well then I'm inviting<br/>you to lunch [dinner]<br/>tomorrow.</i>   |
| δέομαί σου αὔριον μετ'<br>ἐμοῦ ἀριστᾶν<br>[δειπνεῖν].                 | Ōrō tē ut crās mēcum<br>prandeās [cēnēs].                                     | <i>Please have lunch<br/>[dinner] with me<br/>tomorrow.</i>   |
| Δέδια μὴ οὐ δύναμαι.  | Timeō nē nōn possim.  | <i>I'm afraid I can't.</i>  |
| ὥς οὐ δύναμαι δέδοικα.  | Ut possim metuō.  | <i>I'm afraid I can't.</i>  |
| ἐλεύσομαι, εἰ ἔξεσται.  | Veniam sī quidem<br>licēbit.  | <i>I'll come if I can.</i>  |

|   |  |  |
|---|--|--|
| ἀλλὰ δέδια, μὴ οὐχ οἴός τ' εἶμί.                          | Sed metuō nē nōn queam.                                  | <i>I'm afraid I can't.</i>                                     |
| διὰ τί; τίνος ἔνεκα;                                      | Quārē? Cūr?  | <i>Why? For what reason?</i>                                   |
| διὰ τίνα αἰτίαν;  | Propter quam causam?                                     | <i>Why?</i>  |
| τί κωλύει σε ἐλθεῖν;                                      | Quid obstat quōminus possis venīre?                      | <i>What keeps you from coming?</i>                             |
| Τότε μὲν ἐμοὶ οἴκοι μενετέον ἐστί.                        | Tunc quidem mihi domī manendum est.                      | <i>I have to stay home at that time.</i>                       |
| αὔριον μοι ἐξελθεῖν οὐκ ἔξεσται.                          | Crās mihi exīre nōn licēbit.                             | <i>I won't be able to go out tomorrow.</i>                     |
| αὐτὸς μὲν τότε συναρίστους [συνδείπνους] τινὰς ἀναμένω.   | Ipse tunc comprānsōrēs [concēnātōrēs] aliquot exspectō.  | <i>I'm expecting some guests myself at that time.</i>          |
| οὐ δύναμαι ὑποσχεῖσθαι.                                   | Nōn possum pollicērī.                                    | <i>I can't promise.</i>  |
| οὐχ οἴός τ' εἶμι ἐπαγγέλλειν.                             | Nequeō prōmittere.                                       | <i>I can't promise.</i>  |
| ἐλεύσομαι, ὅταν ἐκατέρω ἡμῶν δόξη μάλιστα εἶναι ἀρμοστόν. | Veniam ubi utrīque nostrum vidēbitur esse commodissimum. | <i>I'll come when it seems most convenient for both of us.</i> |
| Ἀλλὰ ἐγὼ σε κατέχω, ἄλλοσε ἴσως πορευσόμενον.             | Sed ego tē dētimeō aliō fortassis itūrum.                | <i>Perhaps I'm keeping you from some other appointment?</i>    |
| μᾶλλον καὶ ἐγὼ σε, οἶμαι.                                 | Immō ego tē, opīnor.                                     | <i>Oh no, rather I'm detaining you, I think.</i>               |
| ἀλλὰ αὔριον διὰ μακροτέρων ὁμίλησομεν.                    | Sed crās lātius cōnfābulābimur.                          | <i>We'll talk at greater leisure tomorrow.</i>                 |
| αὔριον πλείω φλυαρήσομεν.                                 | Crāstinō diē plūra nūgābimur.                            | <i>We'll chat more tomorrow.</i>                               |



ἐν τῷ μεταξὺ χρόνῳ  
ἔρρωσο.

Interim cūrā ut valeās.

*Goodbye for now.*

ἐν τῷ μεταξὺ φρόντιζε,  
ὅπως ὑγιαίνης.

Interim cūrā ut valeās.

*Goodbye for now.*

**κα' - XXI - 21.**

**Παραδείγματα τοῦ  
συγχαίρειν τῆς  
ἐπανόδου ἔνεκα.**

**Fōrmulæ grātulandī  
dē reditū.**

***How to Welcome  
Someone Back Home.***

Ματθαῖος καὶ Λουκᾶς.  
Matthæus et Lūcās.  
Matt and Luke.

Μ. συγχαίρω σοι εἰς  
πατρίδα ἀναστρέψαντι  
[τῆς ἐπανόδου εἰς  
πατρίδα].

Grātulor tibi in patriam  
reversō [dē reditū in  
patriam].

*I'm so happy you've  
come back home.*

Λ. καὶ ἐγὼ σοι ζῶντι, ὦ  
Ματθαῖε.

Et ego tibi superstitī,  
Matthæe.

*I'm glad to see you,  
Matt!*

Μ. ἀνέστρεψας ἡμῖν  
πίοτερος καὶ  
μακρότερος ἢ  
ἐτύχχανες ὦν. ἀπῆλθες  
ἀπώγων. [ἀγένειος.]  
ἐπανῆλθες πωγωνίας.  
[μακροπώγων.  
εὐγένειος.]

Rediistī nōbīs obēsior et  
prōcērior solitō. Abiistī  
sine barbā [imberbis];  
rediistī barbātus  
[prōlixam barbam  
habēns, pulchrā barbā  
præditus].

*You're bigger and taller  
than you were. You  
didn't have whiskers  
when you left, and  
you've come back with  
a beard!*

Λ. βουλοίμην ἂν  
μᾶλλον ἐπανελθεῖν  
σοφώτερος καὶ  
ἐλλογιμώτερος.

At quidem māllem  
redire prūdentior et  
doctior.

*I wish I had returned  
wiser and smarter!*

Μ. συγχαίρομεν καὶ σοι  
καὶ ἡμῖν αὐτοῖς, ὅτι  
σῶος καὶ εὖρωστος  
ἡμῖν ἀπεδόθης.

Grātulāmur et tibi et  
nōbīs quod vīvus et  
valēns nōbīs restitūtus  
sīs.

*We're glad for you and  
all of us that you  
returned to us healthy  
and strong.*

Λ. ὅτι σε ὑγιαίνοντα  
εὖρον, χαίρω  
ὑπερβαλλόντως.

Ego vicissim lætor quod  
incolumis vōs incolumēs  
offenderim [quod tē  
salvum repererim,  
vehementer gaudeō].

*I'm so glad that I found  
you in good health.*

Μ. τί σημαίνει ἐκείνη ἢ  
ὠχρότης, τί ἰσχνότης;  
τί αἶ ἐν τῷ μετώπῳ

Quid sibi vult ille  
pallor? quid maciēs?  
quid in fronte rūgæ?

*Why are you so pale, so  
thin? Why do you  
frown?*

ῥυτίδες;

Λ. ποίη ἡ τύχη, τοιαύτη  
ἐστὶ καὶ ἡ τοῦ σώματος  
σχέσις.

Quālis fortūna, tālis est  
et corporis habitus.

*My health reflects my  
fortune.*

Μ. ἄρά γε κακῶς  
πράττεις; ἄρά γε σοι  
ἀηδὲς τι συνέβη;

Numquid male tēcum  
agitur? Numquid tibi  
aliquid acerbī accidit?

*What's the matter? Did  
something bad happen?*

Λ. καίπερ οὐδένα  
χρόνον ἡ τυχὴ φιλικῶς  
εἶχε πρὸς ἐμέ, ὅμως  
οὐδέποτε μοι μᾶλλον ἢ  
νῦν ἠναντιοῦτο.

Etsī nullō ferē tempore  
fortūna mihi fāvit,  
tamen numquam mihi  
magis quam nunc  
adversāta est.

*Although Lady Luck  
never looked kindly  
upon me, she never  
opposed me so much as  
she did now.*

Μ. συναλγῶ σοι.  
λῦποῦμαι διὰ τὴν  
συμφορὰν σου. ἀλλὰ τί  
τοῦτο τὸ κακόν ἐστι;

Doleō vicem tuam.  
Dolet mihi calamitās  
tua.

*I'm so sorry!*

ἀλλὰ τί τοῦτο τὸ κακόν  
ἐστι;

Sed quid istud malī est?

*So what happened?*

Λ. πάντα τὰ χρήματα  
ἐναυάγησα.

Ūniversæ pecūniæ  
naufragium fēcī.

*I've lost everything in a  
shipwreck.*

Μ. ποῦ, ὦ φίλτατε;

Ubinam cārissime?

*Oh my dear friend!  
Where?*

Λ. ἐν τῇ θαλάττῃ τῇ  
Βαλτικῇ, ἐκ Κιμβρίας  
εἰς Γερμανίαν  
πλεύσων.

In marī Balticō ex Dāniā  
in Germāniam  
nāvigātūrus.

*In the Baltic Sea, on my  
way from Denmark to  
Germany.*

Μ. οὐκ ἄδηλον οὖν, ὅτι  
ἀδιαλείπτως  
προσηύχου;

Nōn dubium agitur est,  
quīn dīligerter  
ōrāveris?

*I'm sure that you  
prayed constantly.*

Λ. οὐδέποτε  
σπουδαιότερον.

Numquam dīligerter.

*More heartily than I  
had every prayed  
before.*

Μ. ὁμολογεῖς  
τοιγαροῦν ἀληθὲς εἶναι

Fatēris igitur vērūm  
esse quod dīcitur: Quī

*So will you agree that  
the old saying is true,*

τὸ λεγόμενον · ὁ μὴ  
εἰδὼς προσεύχεσθαι,  
μαθέτω πλεῖν;

nescit orāre, discat  
navigāre?

*'He who doesn't know  
how to pray should  
learn to sail'?*

Λ. ὁμολογῶ, καὶ γὰρ τῷ  
ἔργῳ πεῖραν ἔλαβον.

Fateor, nam rē ipsā  
expertus sum.

*I agree. I lived it.*

Μ. καλῶς ἔχει, ὅτι  
αὐτὸς ἡμῖν ζωὸς  
ἐξεκολύμβησας.  
Βέλτιόν ἐστι τὰ  
χρήματα, ἢ τὴν ζωὴν  
ναυαγήσαι. ὁρᾶς οὖν  
τὴν παιδείαν καὶ τὴν  
ἀρετὴν ἀσφαλέστατον  
πλοῦτον οὔσαν, τὸν  
μηδὲ ἀφαιρεθῆναι  
δυνάμενον, μηδὲ  
βαρύνοντα τὸν  
βαστάζοντα.

Bene habet quod ipse  
nōbīs vīvus enatāstī.  
Melius est pecūniæ  
quam vītæ jactūram  
facere. Vidēs igitur  
doctrīnam et virtūtem  
tūtissimās dīvitiās esse,  
quæ nec eripī possunt  
nec gravant  
circumferentem.

*It's a good thing that  
you got out alive. It's  
better to jettison your  
property than your life.  
Just see how education  
and virtue are the  
surest riches; nobody  
who has them can lose  
them or find them  
burdensome.*

Λ. καλῶς σὺ μὲν  
φιλοσοφεῖς, ἀλλ' ἐν τῷ  
μεταξὺ ἐγὼ λυποῦμαι.

Pulchrē tū quidem  
philosophāris, interim  
tamen ego ringor.

*All very well for you to  
talk so philosophically,  
but I still am distressed.*

## κβ' - XXII - 22.

**Ἀσπάζεσθαι δι'  
ἑτέρου.**

**Salūtāre per alium.**

***Sending One's  
Regards by a Third  
Party.***

ἀσπάζου τοὺς γονεῖς  
μου.

Salūtā parentēs meōs.

*Say hello to my parents  
for me.*

ἀσπάζου τὸν ὑπατον  
[ποιμένα, πενθερὸν,  
κηδεστήν] παρ' ἐμοῦ.

Salūtā cōnsulem  
[pāstōrem, socrum,  
affinem] meō nōmine,  
vel meīs verbīs.

*Greet your councilman  
[pastor, father-in-law,  
marriage relation] for  
me.*

ποῖ βαδίζεις Νικόλεως;

Quō vadīs, Nicolāe?

*Where are you going,  
Nick?*

ἰθὺς τῆς πατρίδος.

Rēcta in patriam.

*Straight back home.*

στῆθι πρὸς ὀλίγον,

Resiste paulisper, est

*Wait a minute, I want*

|  |  |   |
|--|--|---|
| ἔστιν ὃ σοι ἐπιτάττω.  | quod tibi mandem.  | <i>you to take something for me.</i>  |
| ἀλλὰ πεζῷ οὐχ ἀρμόττει φορτίον.  | Sed peditī nōn convenit sarcina.   | <i>I'm going on foot, and don't want to carry baggage.</i>                                  |
| οὐκ ἐπιθήσω σοι μέγα βάρος.  | Nōn impōnam tibi magnum onus.  | <i>It's not anything heavy.</i>   |
| τί δὲ τοῦτό ἐστι;  | Quid autem reī est?  | <i>What is it?</i>  |
| ἵνα πάντας τοὺς διδασκάλους, καὶ τοὺς οἰκείους μου, τοὺς ἐν τῇ Ἀκαδημίᾳ Ῥοστοχικῇ, παρ' ἐμοῦ φιλικῶς ἀσπάσῃ. | Ut omnēs praeceptōrēs et familiārēs meōs in Acadēmiā Rostochiānā amanter salūtēs.            | <i>Convey my greetings to all my professors and friends at Rostock University.</i>          |
| εἰ μηδὲν ἄλλο φορτίον ἐπιτίθης πλὴν ἀσπασμούς, ῥαδίως διακομίσω.   | Sī nihil aliud sarcinae impōnis praeter salūtātiōnēs, facile perferam.                       | <i>If the only baggage you're giving me is greetings, I'll carry that easily enough.</i>    |
| ἐγὼ δέ, ἵνα μὴ ἀμισθὶ τοῦτο ποιῆς, εὐχομαί σοι Χριστὸν τῆς ὁδοῦ σοῦ συνακόλουθον εἶναι.                      | Ego autem, nē grātis istud faciās, precor, ut Chrīstus tibi comes itineris sit.              | <i>I pray that Christ may attend you upon your way, to pay you back for taking this on.</i> |
| ὅ τι σὺ εὐχῆ, γένοιτο.   | Quod precāris, faxit Deus.   | <i>May God grant your prayer.</i>   |
| Χριστὸν γὰρ ἔχων συνοδίτην, κατὰ πάντων κινδύνων ἐξαρκούντως τετειχισμένος ὧν οἶδα.                          | Sī enim Chrīstum itineris comitem habuerō, contrā omnia perīcula mē satis mūnītum esse sciō. | <i>With Christ as my companion, I know that I am completely fortified.</i>                  |

**κγ' - XXIII - 23.**

**Παραδείγματα τοῦ  
τοῦ ἐρωτῆσαι περὶ  
τῆς ὑγείας.**

**Fōrmulæ  
interrogandī dē  
valētūdine.**

***How to Inquire About  
Someone's Health.***

Γεώργιος. Λουκάς.  
Geōrgius. Lūcās.  
George. Luke.

Γ. Οὐχὶ ὑγιαίνεις;

Valēsne?

*Are you okay?*

Λ. εἰσόρα τὸ πρόσωπον.

Contemplāre vultum.

*Look at my face!*

Γ. διατί οὐ μᾶλλον τὸ  
οὔρον κελεύεις; ἄρα γε  
νομίζεις με εἶναι  
ἰατρόν, οὐκ ἐρωτῶ εἰ  
ὑγιαίνεις, καὶ γὰρ τὸ  
πρόσωπον αὐτὸ  
μαρτυρεῖ σε καλῶς  
ἔχειν τὸ σῶμα, ἀλλὰ  
πῶς σεαυτῷ ἀρέσκεις;

Quīn magis lōtium  
jubēs? An mē putās  
medicum? Nōn rogō an  
valeās, nam faciēs ipsa  
loquitur tē bellē valēre,  
sed quōmodo tibi  
placeās?

*Why don't you ask me  
to look at your urine?  
Do you I'm a doctor?  
I'm not asking if you're  
ill, I can see by your  
face that you aren't.  
I'm asking you if you're  
okay.*

Λ. τὸ σῶμα μὲν εὖ ἔχει,  
ἀλλ' ἡ ψυχὴ κακῶς  
διάκειται.

Corpus quidem bellē  
habet, sed animō male  
est.

*I'm feeling fine, but I'm  
sick at heart.*

Γ. Οὐ μὲν ὑγιαίνει ὁ  
τοῦτο τὸ μέρος νοσῶν.

At nōn valet quī istā  
parte labōrat.

*A person who's ill in  
that part isn't healthy.*

Λ. οὕτως ἔχει τὰ ἐμά.  
τὸ μὲν σῶμα ὑγιαίνει, ἡ  
καὶ πῆρα ἀσθενεῖ.

Sic habent rēs meæ,  
corpus valet sed  
ægrōtat crumēna.

*That's how I am. My  
body is healthy, my  
wallet is ill.*

Γ. ῥαδίως ταύτην τὴν  
νόσον ἰάσεται ἡ μήτηρ.  
πῶς ἔσχηκας ἕως ἄρτι;

Facile istī morbō  
medēbitur māter. Ut  
valuistī hūc usque?

*Your mother will easily  
cure this disease. How  
have you been up to  
now?*

Λ. Ποικίλως, ὡς τὰ περὶ  
θνητῶν ἐστι.

Variē utī sunt rēs  
mortālium.

*Up and down, as is the  
way with mortals.*

Γ. οὐχὶ ἀεὶ εἶχες καλῶς;

Fuistīne semper  
prōsperā valētūdine?

*Have you always been  
healthy?*

Λ. Κάλλιστα, δόξα τῷ  
Θεῷ, ἐγὼ Θεοῦ  
διδόντος διὰ παντὸς  
ἀεὶ τοῦ χρόνου  
ἐρρωμένος ἔτυχον ὦν.  
μέχρι τοῦ νῦν  
συμβαίνει μοι  
ὕγιαίνειν.

Prosperimā, grātia  
Deō. Ego Deī beneficiō  
perpetuō bellissimē  
valuī. Hāctenus bonā  
valētūdine fuī.

*Very healthy, thank  
God. I've enjoyed good  
health through God's  
good graces. Up until  
now I've been healthy.*

Γ. δότω Θεὸς τοῦ εἶναι  
συνεχῆς καὶ ἴδιον,  
ἠδόμενος τοῦτο  
πυνθάνομαι. συγχαίρω  
σοι. δόξα τῷ Θεῷ.  
χάριν ἔχω τῷ Θεῷ.  
Εὐχαριστῶ τῷ Θεῷ ὡς  
δύναμαι μάλιστα. Ἄλλ'  
οὐδὲν ἐν τῷ μεταξὺ  
χρόνῳ σοι συνέβη  
ἀβούλητον;

Faxit Deus ut istud sit  
perpetuum ac  
proprium. Lætus istud  
audiō, grātulor tibi.  
Grātia Deō. Grātiām  
habeō Deō. Grātiās agō  
Deō quantās possum  
maximās. Sed nihil  
interim tibi molestiæ  
fuit?

*May God grant that you  
continue to be so, I'm  
glad to hear of it. Glory  
be to God. I give thanks  
to God. I thank God as  
much as I can. But  
nothing unwished for  
has happened to you up  
to now?*

Λ. Οὐδέν, πλην ὅτι τῆς  
ὀμιλίας τῆς ὑμετέρας  
οὐκ ἀξιῶ ἀπολαύειν.

Nihil nisi quod vestrā  
cōnsuētūdine fruī nōn  
licuit.

*No, nothing, except  
that I haven't been able  
to enjoy your company.*

## κβ' - XXIV - 24.

**Ἀρρώστως ἔχειν.**

**Male valēre.**

**Feeling Ill.**

Γ. μῶν ἐρρωμένος εἶ;

Rēctēne valēs?

*Are you feeling okay?*

Λ. βουλοίμην ἄν.

Vellem quidem.

*I wish I were!*

οὐκ ἐρρωμένος εἰμὶ  
κατὰ πάντα.

Nōn valeō per omnia.

*I'm not at all well.*

ὁπωσοῦν ἔχω τὸ σῶμα.

Utcumque valeō.

*So so.*

οὐκ εὖ διάκειμαι τὸ  
σῶμα ὡς εἶθθα.

Nōn admodum bene  
valeō corpore ut soleō.

*I'm not as well as I  
usually am.*

διάκειμαι κατὰ τὸ  
δοκοῦν τῷ Θεῷ.

Valeō ut Deō vīsum est.

*I'm as well as God  
wants me to be.*

|  |  |   |
|--|--|---|
| ἐτέρως ἢ βουλοίμην ἄν.   | Secus quam vellem<br>valeō.                          | <i>I'd like my health to be<br/>different than it is right<br/>now.</i>         |
| οὕτω διάκειμαι τὸ<br>σῶμα, ὡς εἰώθασιν οἷς<br>πρὸς τοὺς ἰατροὺς<br>πρᾶγμα ἔστιν. | Ut solent quibus cum<br>medicīs rēs est.             | <i>I'm about as well as<br/>people are who are<br/>under a doctor's care.</i>   |
| Γ. μὴ γένοιτο, ἀηδές τι<br>λέγεις.   | Āvertat Deus, rem mihi<br>peracerbam nārrās.         | <i>Oh no, that's awful!</i>   |
| πρέπει σε θαρσεῖν.   | Bonō sīs animō oportet.                              | <i>You have to be brave.</i>  |
| χρή σε ἀνδρωδῶς<br>διακεῖσθαι.   | Virum tē præstēs<br>oportet.                         | <i>Take it like a man!</i>  |
| μεγαλοψύχως σε κατὰ<br>τῆς νόσου ἔχειν δεῖ.                                      | Fortī īnfrāctōque animō<br>contrā morbum estō.       | <i>Face that illness with<br/>courage!</i>                                      |
| πολὺ βοηθεῖ ἐν τῇ<br>δυστυχίᾳ ψυχή ἀγαθή.  | Multum juvat animus in<br>rē malā bonus.             | <i>A strong mind at a bad<br/>time is a great help.</i>                         |
| τίνι νόσῳ ἐλήφθης;   | Quō morbō tenēris?                                   | <i>What have you got?</i>   |
| τίς νόσος κατέλαβέ σε;   | Quis tē morbus tenet?                                | <i>What disease afflicted<br/>you?</i>  |
| ποίῳ νοσήματι<br>περιέπεσες;   | Quid habēs morbī?                                    | <i>From what disease are<br/>you suffering?</i>                                 |
| ποῖαν νόσον ἀσθενεῖς;  | Quō morbō labōrās?                                   | <i>With what disease are<br/>you struggling?</i>                                |
| Λ. οὐκ οἶδα, καὶ διὰ<br>τοῦτο νοσῶ<br>ἐπισφαλέστερον.                            | Nesciō, et ideō labōrō<br>periculōsius.              | <i>I don't know: that's<br/>what makes my<br/>condition more<br/>dangerous.</i> |
| Γ. ἀληθεύεις.  | Vērum dīcis.   | <i>You're right.</i>  |
| ὀρθῶς λέγεις.  | Rēctē dīcis.   | <i>You're right.</i>  |
| πρῶτον μὲν γὰρ πρὸς<br>τὴν ὑγιείαν ἔστι τὸ τὴν<br>νόσον γνῶναι.                  | Prīmus ad sānitātem<br>gradus est nōvisse<br>morbum. | <i>Knowing what you've<br/>got is the first step<br/>toward regaining your</i>  |



|   |  |  |
|---|--|--|
| οὐδενὶ συνεβούλευσας<br>ίατρῳ;  | Nūllumne cōnsuluistī<br>medicum?   | <i>health.</i><br><i>Didn't you consult a<br/>doctor?</i>  |
| Α. πολλοῖς μέν.   | Multōs equidem.  | <i>I talked to a lot of 'em.</i>   |
| Γ. τί ἀποκρίνονται;   | Quid respondent?   | <i>What do they say?</i>   |
| Α. ὁ μὲν ἀρνεῖται, ὁ δὲ<br>λέγει ὅτι βουλευέσθαι<br>δεῖν οἶεται, ἐν δὲ τῷ με<br>ταλαίπωρον εἶναι<br>ὁμονοοῦσιν. | Alius negat, alius<br>dēliberandum cēset.<br>In hōc cōsentiunt<br>omnēs, mē miserum<br>esse. | <i>One says he doesn't,<br/>another says he thinks<br/>he does have to get a<br/>second opinion. But<br/>they all agree that I'm<br/>in a bad way.</i> |
| Γ. πόσος χρόνος ἐστίν,<br>ἐξ οὔ πονηρῶς ἔχεις;  | Quamprīdem habet tē<br>hīc morbus?   | <i>How long have you<br/>been ill?</i>   |
| Α. ὀκτῶ ἡμέρας.   | Octo diēs.   | <i>Eight days.</i>   |
| μικροῦ δεῖν ὅλος ἤδη<br>μῆν ἐστίν.  | Fermē integer jam<br>mēnsis est.   | <i>Almost an entire month<br/>now.</i>   |
| τρεῖς [τέτταρας, πέντε]<br>μῆνας ὅλους ἀρρωστῶ.   | Trēs [quattuor,<br>quīnque] integrōs<br>mēnsēs male habeō.                                   | <i>I've been ill for three<br/>[four, five] whole<br/>months.</i>  |
| δέκατον μῆνα τοῦτου<br>κάμνω.   | Decimum jam mēnsem<br>labōrō.  | <i>I've been ill nine<br/>months.</i>  |
| ὅλον ἤδη ἔτος<br>ἀρρωστῶ.   | Integrum jam annum<br>ægrōtō.  | <i>I've been ill a whole<br/>year already</i>  |
| Γ. πειρατέον οἶμαι ἐγὼ<br>τὴν νόσον οὐ γένεσθαι<br>οἰκείαν.   | Adnītendum cēseō nē<br>morbus fiat familiāris.   | <i>I think you've got to try<br/>to prevent the disease<br/>from becoming chronic.</i>   |
| μῶν ὑδρωψ ἐστί;   | Num est hydrōps?   | <i>It isn't dropsy, is it?</i>   |
| Α. ἀρνοῦνται.   | Negant.  | <i>They say it isn't.</i>  |
| Γ. μῶν δυσεντερία;  | Num dysenteria?  | <i>It's not dysentery?</i>   |
| Α. οὐκ οἶμαι.   | Nōn arbitror.  | <i>I don't think so.</i>   |

|  |  |  |
|--|--|--|
| Γ. μῶν πυρετός;  | Num febris?  | <i>What about fever?</i>   |
| Λ. πιστεύω εἶναι.  | Crēdō esse.  | <i>I think that's it.</i>  |
| Γ. ποῖός ἐστι πυρετός;<br>πότερον συνεχῆς, ἢ<br>ἀμφημερινός, ἢ<br>τριταῖος, ἢ τεταρταῖος ;                     | Qualīsnam est febris?<br>Continuane, an<br>quotīdiāna, an tertiāna,<br>an quārtāna?                    | <i>What kind of fever is it?<br/>Is it continuous, or does<br/>it come every other<br/>day? every third day?<br/>every fourth day?</i> |
| Λ. νομίζω νέον εἶναι<br>τοῦ πυρετοῦ εἶδος, ὡς<br>ἐν τῷ νυνὶ πολλὰ νέα<br>γίνονται νόσοι,<br>πρότερον ἄγνωστοι. | Opīnor novam esse<br>febris speciem, ut nunc<br>novī subinde morbī<br>exoriuntur antehāc<br>incognitī. | <i>Some new kind of fever,<br/>I think. Nowadays we<br/>have many new<br/>diseases that before<br/>were unknown.</i>                   |
| Γ. ἀλλ' ἄλις ἦν τῶν<br>παλαιῶν.  | At plūs satis erat<br>veterum.   | <i>The old ones were<br/>enough!</i>   |
| Λ. οὕτως ἀρέσκει τῷ<br>Θεῷ τὰ νέα<br>ἀμαρτήματα νέοις<br>νοσήμασι κολάζονται.                                  | Ita est vīsum Deō nova<br>peccāta novīs morbīs<br>pūnientī.  | <i>It pleases God thus to<br/>punish new sins with<br/>new diseases.</i>   |
| Γ. πόστη ἡμέρα<br>ἀνατρέχει τὸ ἄλγημα;   | Quotō diē recurrit<br>dolor?   | <i>At what interval does<br/>the pain recur?</i>   |
| Λ. πόστη ἡμέρα λέγεις;<br>μᾶλλον καὶ καθ'<br>ἐκάστην ἡμέραν<br>πλεονάκις, ἢ Εὐρίπου.                           | Quotō diē nārrās?<br>immō quotīdiē, sæpius<br>quam Eurīpus.  | <i>At what interval does<br/>the pain recur, you ask?<br/>Daily, more often than<br/>the Euripus.</i>                                  |
| Γ. ὦ τοῦ κακοῦ<br>βδελυκτοῦ, πόθεν<br>ἐπεσπάσω τὸ νόσημα;  | Ō malum<br>abōminandum! Unde<br>contrāxistī morbum?  | <i>That's awful! Where did<br/>you catch this disease?</i>   |
| πόθεν νομίζεις τοῦτο τὸ<br>κακὸν εἶναι;  | Unde suspicāris hōc<br>esse collēctum malī?  | <i>What do you think is<br/>the source of this<br/>malaise?</i>  |
| Λ. ἐκ λιμοῦ.   | Ex inediā.   | <i>From not eating.</i>  |
| Γ. ἀλλ' οὐκ εἴωθας<br>τοσοῦτο εἶναι<br>δεισιδαίμων, ὥστε   | At nōn solēs usque adeō<br>esse superstitiōsus, ut<br>tē jejūniō mācerēs.                              | <i>But you aren't the<br/>superstitious type, to<br/>wear yourself out with</i>  |

νηστεία σεαυτὸν  
ἀποτρέχειν.

*fasting.*

Α. οὐκ ἦν εὐσέβεια,  
ἀλλὰ ἀπορία

Nōn erat religiō, sed  
inopia.

*I wasn't being pious, I  
didn't have any money.*

οὐ γὰρ ἐδόθη τροφή.

Nōn enim dabātur  
cibus.

*I wasn't given any food  
to eat.*

ἐκ ψύχους γένεσθαι  
οἶομαι.

Ē frīgore nātum  
arbitror.

*I think I caught a chill.*

ἐκ μήλων ὠμῶν τὴν τοῦ  
οἴσοφάγου ὠμότητα  
ὑπάρχειν ἠγοῦμαι.

Ē crūdīs malīs  
contracta est stomachī  
crūditās.

*I think I got heartburn  
from green apples.*

Γ. φυλάττου μὴ ἐξ  
ἀμέτρου καὶ ἀκαίρου  
περὶ τὰ γράμματα  
σπουδῆς τοῦτο τὸ  
κακὸν ἐπισπάσης [ἐκ  
πότου ἀμέτρου, ἐκ  
μέθης]. ἀλλὰ διὰ τί οὐ  
παρακαλεῖς ἰατρόν  
τινα;

Vidē nē ex immodicō  
aut intempestivō studiō  
[pōtātiōne largiōre,  
ēbrietāte] conciliāris  
tibi hōc malī. Sed cūr  
nōn accersis medicum?

*Be careful that you not  
get this illness from too  
much studying [drink,  
inebriation]. But why  
don't you call a doctor?*

Α. δέδια μὴ θᾶπτον τὴν  
νόσον αὐξάνη ἢ  
θεραπεύση.

Timeō nē citius  
morbum augeat quam  
cūret.

*I'm afraid he'll make  
my disease worse  
before he makes it  
better.*

φοβοῦμαι μὴ ἀντὶ  
φαρμάκου τοξικὸν  
διδῶ.

Metuō nē prō remediō  
venēnum det.

*I'm afraid he'll give me  
poison instead of  
medicine.*

Γ. δεῖ γοῦν ἐλέσθαι  
τινὰ ᾧ ἀδεῶς πιστεύεις  
ἄν.

Diligendus est igitur cui  
tūtō fidās.

*You have to select  
somebody you can trust  
completely.*

Α. εἰ χρὴ θανεῖν,  
βούλομαι μὲν μᾶλλον  
ἅπαξ τελευτᾶν, ἢ  
τοσοῦτοις φαρμάκοις  
ἐκτρῶχθεῖς.

Sī moriendum est, mālō  
semel morī quam tot  
pharmacīs  
excarnificātus.

*If I have to die, I'd  
rather do it once than  
be wasted by so many  
drugs.*

Γ. φρόντισον οὖν, ὅπως  
αὐτὸς σεαυτῷ ἰατρὸς  
τυγχάνης ὦν. εἰ ἀνδρὶ  
ἰατρῷ ἀπιστεῖς,  
εὐχομαί σοι τὸν Θεὸν  
ἐν ἰατροῦ μέρει εἶναι.  
εἴσιν οἱ ἐνδυσάμενοι  
ἐσθήτα μοναχοῦ  
ἀνερρώσθησαν.

Fac igitur ut ipse tibi  
sīs medicus. Sī diffidis  
hominī medicō, precor  
ut sit tibi medicī vice  
Deus. Sunt quī indūtī  
veste monachī  
cōvaluērunt.

*Figure out a way to be  
your own physician. If  
you don't trust a  
human, then I pray  
that God may be  
your doctor. Some  
people have regained  
their health when  
they've put on the  
clothing of a monk.*

Λ. τὸ αὐτὸ ἴσως συνέβη  
ἄν, εἰ λεοντῆν  
ἐνδεδυμένοι ἦσαν.  
ἀλλὰ ταῦτα τῷ  
ἀπιστοῦντι οὐδὲν  
συμφέρει.

Idem fortasse ēvēnisset,  
sī leōnis pelle tēctī  
fuissent. Vērūm ista  
diffidentī nihil  
condūcunt.

*I'll bet the same thing  
would have happened if  
they'd put on a lion's  
skin. Such stunts don't  
help the person who  
doesn't believe in them.*

Γ. πίστευσον οὖν ἵνα  
ἀναβιώσης. ἄλλοι τινὲς  
ἀπηλλάχθησαν τῆς  
νόσου, ποιησάμενοί  
τινι τῶν ἀγίων  
ὑποσχέσεις.

Fide igitur, ut  
revīscās. Aliī morbō  
levātī sunt, nuncupātis  
alicui dīvōrum vōtīs.

*Then believe, that you  
may regain your health.  
Others have recovered  
by making promises to  
some saint or other.*

Λ. ἀλλὰ οὐδὲν ἐστὶ μοι  
πρὸς τοὺς ἀγίους  
συμβόλαιον.

At ego cum dīvīs nōn  
pacīscor.

*I don't have anything to  
do with the saints.*

Γ. τοιγαροῦν σὺ τὸν  
Χριστόν, ᾧ μὲν  
πιστεύεις, αἶτει τὴν τῆς  
ὑγείας χάριν.

Proinde tū ā Chrīstō,  
cui fīdis, pete sānitātis  
beneficium.

*Well, but you believe in  
Christ. Pray that He  
may grant you the  
grace of good health.*

Λ. ἀλλ' οὐκ οἶδα, εἰ  
χάρις ἐστὶ.

At ego an beneficium sit  
nesciō.

*I don't know if it's a  
question of grace.*

Γ. πῶς οὐχὶ χάρις ἐστὶ,  
τῆς νόσου  
ἀπαλλαγῆναι;

An nōn beneficium est,  
liberārī morbō?

*How isn't it grace, to be  
freed from disease?*

Λ. ἐνίστε τελευτᾶν  
βέλτιόν ἐστι. Ἐγὼ δὲ  
τοῦ Χριστοῦ μηδὲν  
δέομαι πλὴν ὅ τι ἄν

Nōnnumquam morī  
fēlicius est. Ego autem  
ā Chrīstō nihil petō, nisi  
quod optimum sit.

*Sometimes it's better to  
die. I ask nothing from  
Christ but what is best.*

ἄριστον ἦ.

Γ. εὐσεβῶς σὺ μὲν φιλοσοφεῖς. ὅτε μὲν γὰρ αἰτοῦμεν τὸν θεὸν ἀγαθὰ τὰ πρὸς τοῦτον τὸν βίον ἀναγκαῖα, ἀεὶ προσθεῖναι δεῖ τὸ Κύριε ἐὰν θέλῃς. πνευματικὰ δὲ καὶ αἰώνια ἀγαθὰ, ἄνευ ὁμολογίας τῷ Θεῷ εὐχεσθαι πρέπει. ἀλλὰ ἔρρωσο, ὦ φίλε Λουκᾶ.

Piē tū quidem philosophāris. Cum enim petimus ā Deō bona ad hanc vītam necessāria, semper addendum est, Domine sī tū vīs. Spīrituālia autem et aeterna bona sine ūllā conditiōne ā Deō petenda sunt. Sed valē mī Lūca.

*You are a pious and wise person. Whenever we ask God for good things that are necessary for life, we always need to add the words, "If it please Thee, Lord." We have to ask God for eternal, spiritual goods, without any condition. Well, goodbye, Luke.*

Λ. ἔρρωσο εἰς τὴν αὔριον καὶ σὺ, ὦ φίλτατε Γεώργιε.

Valē in crāstinum et tū, cārissime Geōrgī.

*Goodbye until tomorrow, George!*

## ΚΕ' - XXVI - 25.

Γ. Οὐχὶ ἐγένετό σοι αὕτη ἡ ὁδοιπορία εὐτυχῆς καὶ χρήσιμος;

Fuitne tibi hōc iter faustum et commodum?

*Was your trip fortunate and beneficial?*

Λ. ἐγένετο μετρίως, πλὴν ὅτι οὐδεὶς τόπος ἀκινδύνως ἔχει διὰ τοὺς ληστὰς.

Sīc satis, nisi quod nihil usquam tūtum est ā latrōnibus.

*It was all right, except for the fact that no place was safe from bandits.*

Γ. πεζὸς ἤκεις, ἢ ἵππεύς;

Pedēs advenīs, an eques?

*Were you walking or riding on horseback?*

Λ. τὰ μὲν πεζῇ πορείᾳ, τὰ καὶ ἀμάξῃ, τὰ καὶ ἵππῳ, τὰ δὲ νηί.

Partim pedestrī itinere, partim vehiculō, partim equō, partim nāvigiō.

*Partly on foot, partly in a cart, partly on a horse, partly in a boat.*

Γ. πῶς ἔχει τὰ τῶν ἐν Γαλλίᾳ Βελγικῇ;

Quō in statū sunt rēs Belgicæ?

*How are things in Belgium?*

Λ. στασιαστικῶς. πολλὰ μὲν ἐκεῖ πολέμων ἀπειλαί εἰσι.

Sānē turbulentō. Magnæ bellōrum minæ sunt.

*It's a tinderbox. There are many threats of wars.*

|  |   |   |
|--|---|---|
| Γ. ἀλλὰ ταῦτα<br>ἑάσωμεν. οὐδὲν γὰρ<br>ἡμῖν καὶ τῷ Ἄρει. τὰ δὲ<br>σὰ πῶς ἔχει; | Sed hæc omittāmus.<br>Nihil enim nōbīs cum<br>Mārte. Tuæ rēs<br>quōmodo habent? | <i>Enough of that! Mars<br/>doesn't concern us.<br/>How's business?</i>   |
| Λ. εὖ [καλῶς,<br>κάλλιστα].  | Bene [pulchre, optimē].   | <i>Okay [good, very good].</i>  |
| Γ. οὐχὶ καλῶς πράττεις;  | Nōnne bene tēcum<br>agitur?   | <i>Are you doing okay?</i>  |
| Λ. κάλλιστα<br>[εὐτυχέστατα].  | Optimē. [Fēlicissimē].  | <i>Great!</i>   |
| Γ. οὐχὶ εὐτυχεῖς;  | Nōnne prōsperō<br>fortūnæ statū ūteris?   | <i>Are you doing well?</i>  |
| Λ. μᾶλλον καὶ δυστυχῶ,<br>τὰ μὲν ἐμὰ χειρὸν ἔχειν<br>οὐ δύναται.               | Immō maximē adversō.<br>Rēs in pejōrī statū esse<br>nōn potest.                 | <i>Quite the opposite. I'm<br/>suffering some bad<br/>luck. My business<br/>couldn't be in worse<br/>shape.</i> |
| Γ. οὐκ ἑάλωκας, ὅπερ<br>ἑθήρευες;  | Nōn cēpistī, quod<br>captābās?  | <i>Didn't you catch what<br/>you were hunting after?</i>  |
| οὐχὶ συνέβη ἡ λεία, ἣ<br>ἐπεβούλευσας;   | Nōn contigit præda,<br>quam vēnābāris?  | <i>Did you bag the prey<br/>you were aiming at?</i>   |
| Λ. ἐθήρευον μὲν ἀλλὰ<br>τῆς Ἀρτέμιδος<br>ὀργιζομένης.                          | Vēnābar equidem, sed<br>īrātā Diānā.  | <i>I hunted for it, but<br/>Artemis was angry at<br/>me.</i>  |
| Γ. οὐδεμία ἐλπὶς λοιπὴ<br>ἔστι;  | Nihil reliquum est speī?  | <i>Is there no hope left?</i>   |
| Λ. ἐλπὶς μὲν πολλή,<br>πρᾶγμα δὲ οὐδέν.  | Speī permultum, sed reī<br>nihil.   | <i>Oh, there's lots of hope,<br/>just not any substance.</i>  |
| Γ. ὁ ὑπατος οὐδεμίαν<br>ἐλπίδα δεικνύει;                                       | Cōnsul nihil ostendit<br>speī?  | <i>Doesn't the director<br/>hold out any hope?</i>  |
| Λ. ὅλας ἀμάξας, ὅλας<br>ναῦς, ἀλλὰ πρὸς<br>τούτοις οὐδέν.                      | Tōta plaustra, tōtās<br>nāvēs, sed prætereā<br>nihil.                           | <i>Whole cartloads and<br/>shiploads full, but<br/>nothing besides that.</i>                                    |

|  |   |   |
|--|---|---|
| Γ. οὐδὲν ἔτι ἔπεμψεν.  | Nihil adhūc mīsit?  | <i>Didn't he send anything yet?</i>   |
| Λ. ὑπέσχετο μὲν<br>δασιλῶς, ἀλλ' οὐκ<br>ἔπεμψεν ὀβολὸν<br>οὐδένα. ὑπισχνεῖται<br>μὲν πολλὰ λόγῳ, ἔργῳ<br>καὶ οὐδὲν ποιεῖ.  | Prōmīsit quidem<br>largiter, sed nē obulum<br>quidem mīsit. Prōmittit<br>quidem multa verbīs,<br>sed rē præstat nihil.                        | <i>Oh, he promised<br/>lavishly, but he didn't<br/>send one penny. All talk<br/>and no action.</i>  |
| Γ. χρῆ οὖν τὴν ψυχὴν<br>τῇ ἐλπίδι τρέφειν.   | Ergō spē alendus est<br>animus.   | <i>Then your heart must<br/>feed on hope.</i>   |
| Λ. ἀλλὰ ταύτῃ οὐ<br>παίνεται ἡ κοιλία.   | Sed hāc nōn sagīnātur<br>venter.  | <i>You can't get fat on<br/>that.</i>   |
| Γ. διὰ τοῦτο δὲ πρὸς τὸ<br>ὄδοιπορεῖν ἐτύγχανες<br>ὦν ἐπιτηδειότερος,<br>οὐδὲν φορτίον ἐν τῇ<br>ζωνῇ ἔχων.   | Ideō autem erās ad iter<br>expeditior, quod nihil<br>esset oneris in zōnā.  | <i>But that's why you had<br/>a quicker trip of it,<br/>'cause you weren't<br/>carrying anything in<br/>your moneybelt!</i>   |
| Λ. ὁμολογῶ, καὶ<br>ἀσφαλέστερος. οὐδένα<br>γὰρ ὄπλα μᾶλλον<br>ἐλεύθερα τῶν ληστῶν<br>ἐστίν. ἀλλ' ἐγὼ<br>μᾶλλον ἂν βουλοίμην<br>καὶ τὸ φορτίον καὶ τὸν<br>κίνδυνον. | Fateor, atque etiam<br>tūtior. Nulla enim sunt<br>arma certiōra adversus<br>latrōnēs. Sed ego<br>mālim et onus et<br>perīculum.               | <i>Boy, that's a fact! I was<br/>safer too, 'cause there<br/>are no more sure<br/>weapons against<br/>thieves. All the same,<br/>I'd rather have the<br/>extra burden AND the<br/>danger.</i> |
| Γ. οὐδέν σου ἀφῆρηται<br>ἐν τῇ ὁδῷ;  | Nihilne tibi adēptum<br>est in viā?   | <i>You weren't robbed<br/>during the trip, were<br/>you?</i>  |
| Λ. μῶν ἐμοῦ; τί<br>ἀφαιρήσεις ἀνθρώπου<br>γυμνοῦ; οἱ δὲ ἄλλοι<br>μᾶλλον ἐφοβοῦντό με,<br>ἐξῆν ἐμοὶ γυμνῶ<br>ὄδοιπόρῳ διὰ ὅλης τῆς<br>ὁδοῦ ἄδειν καὶ πεινᾶν.        | Mihine? Quæsō quid<br>ēripiās nūdō? Aliīs<br>citius perīculum erat ā<br>mē. Licuit mihi vacuō<br>viātōrī per tōtum iter<br>canere et ēsurīre. | <i>Me? Ha, that's rich!<br/>What could you steal<br/>from a guy who has<br/>nothing? Everyone else<br/>was afraid of me! I<br/>could sing and starve<br/>for the whole trip.</i>              |
| Γ. ποῖ δὲ νῦν βαδίζεις;  | Quō autem nunc abīs?  | <i>Where are you going<br/>now?</i>   |

Λ. εὐθὺ τῆς οἰκίας,  
ἀσπασόμενος τὴν  
γυναῖκα, καὶ τοὺς  
γονεῖς. πολὺν ἤδη  
χρόνον οὐχ ὀρώμενος.

Rēctā domum,  
salūtātūrus uxōrem et  
parentēs jam diū nōn  
vīsōs.

*Straight home, to greet  
my wife and parents. I  
haven't seen them for a  
long time now.*

Γ. εὐχομαί σε πάντα  
ἐκεῖ εὐρεῖν ἡδέα.

Precor ut illic offendās  
omnia laeta.

*I pray that you find all  
things in good shape  
there.*

Λ. αἶθε τοῦτο βούλοιτο  
Θεός. Οὐδὲν καινὸν  
συμβέβηκεν ἐν τῷ  
μεταξὺ ἐν τῇ οἰκίᾳ  
ἡμῶν;

Utinam ita velit Deus.  
Nihil interim exstitit  
novī domī nostræ?

*May God so will it!  
Nothing new has  
happened at our house,  
has it?*

Γ. οὐδὲν πλὴν ὅτι  
εὐρήσεις τὸν οἶκον  
ἐπίδοσιν εἰληφότα. καὶ  
γὰρ ἡ ἀλέκτορίς σου  
ἔτεκέ σοι ὦν καλόν.

Nihil, nisi quod reperiēs  
auctam familiam, nam  
tua gallīna peperit tibi  
pulchrum ōvum.

*No, except that you'll  
find your family has a  
new addition. Your hen  
has laid you a lovely  
egg!*

Λ. καλῶς λέγεις, ἀντὶ  
ταύτης τῆς ἀγγελίας  
δίδωμί σοι δῶρον,  
ταύτην τὴν καινὴν  
διαθήκην ἐν Λευτικίᾳ  
νεωστὶ κομψῶς  
τυπωθεῖσαν.

Bene nūntiās. Prō hōc  
nūntiō dō tibi mūnus,  
videlicet, Novum  
Testāmentum Lutetiæ  
recēns ēleganter  
excūsum.

*Wonderful! In return  
for such news I'm  
giving you a gift, this  
New Testament just  
recently and elegantly  
printed in Paris.*

Γ. καλόν, μὰ τὸν Θεόν,  
εὐαγγέλιον. ἔστι μοι  
τοῦτο τὸ δῶρον ὡς ὅτι  
ἡδιστον. σκέψομαι δὲ  
ὄπισθέν σοί ποτε χάριν  
ἀξίαν ἀποδοῦναι  
δυνηθῶ.

Pulchrum, ita mē Deus  
amet, ēvangelium. Est  
mihi hōc mūnus longē  
grātissimum. Dispiciam  
unde possim hōc dōnum  
pēnsāre.

*It's beautiful good news  
indeed! This is an  
absolutely delightful  
gift. I'll make an effort  
in the future to be able  
to return this favor in a  
worthy way.*

Λ. ἐξαρκούντως  
ἀνταποδεδωκέναι  
νόμιζε, εἰ ἀγαπήσεις.

Abundē tē pēnsāsse,  
putā, sī bonī cōnsuleris.

*Consider it paid back  
appropriately if you  
value it.*



## ΚΣ' - XXVI - 26.

### Ἄλλος.

Γ. Οὐχὶ καινὰ τινα ἐκ  
τῆς πατρίδος κομίζεις;

οὐδὲν καινὸν παρὰ τῶν  
ἡμετέρων φέρεις;

τίνα καινὰ ἀγγέλλεις;

Α. καινὰ μὲν πολλά,  
ἀληθὲς δὲ οὐδέν.  
τοσαῦτα μὲν ψεύδη  
φέρω, ὅσα μόλις μία  
ναῦς ἄγοι.

Γ. ἀποφορτίζου οὖν ὡς  
τάχιστα, ἵνα μὴ ὑπὸ  
τηλικούτου τὸ μέγεθος  
φορτίου ἀπολῆ.

Α. οὐδὲν ἔχω πλὴν ὅτι  
ἐν τοῖς κουρείοις, καὶ  
ἀμάξαις, καὶ ναυσὶ  
θρῦλεῖται.

Γ. τί, οὐχὶ ἡ πατρις  
ἡμῶν τοῦ λοιμοῦ  
ἐλευθέρα ἐστί;

Α. οὐχὶ ὅλως, ἀλλὰ  
συνεχῆς οὐκ ἔστιν,  
ἐνίοτε γὰρ ἀνίησι,  
πάλιν δὲ παροξύνεται.

Γ. οὐχ ἄλις ἦν κακῶν,  
ὅπου πόλεμος ὦν  
τυγχάνει;

Α. ἦν μὲν, εἰ μὴ ἄλλως

### Alius.

Nihilne novārum rērum  
ex patriā adfers?

Nihil nōvī ā nostrīs  
portās?

Quænam nova nūnciās?

Nova permulta, at nihil  
vērī. Tantum  
mendāciōrum adferō,  
quantum vix ūna nāvis  
vehat.

Exonerā igitur tē  
quamp̄imum, nē  
succumbās tantō onerī.

Nihil habeō præter ea  
quæ in tōnstrīnīs, in  
vehiculīs, et in nāvibus  
jactantur.

Quid, estne patria  
nostra immūnis ā  
pestilentīā?

Nōn omnīnō, sed  
perpetua nōn est:  
aliquandō remittit sēsē,  
deinde recrūdēscit.

Nōne satis erat  
malōrum, ubi bellum  
grassātur?

Erat quidem, nisi aliter

### Another One.

*Do you bring any news  
from home?*

*Any news from home?*

*What news do you  
report?*

*There's a lot of news,  
but none of it's true.  
I'm bringing a whole  
shipload of lies with  
me.*

*Well, unload yourself as  
fast as you can, so that  
you don't sink under  
that great weight.*

*The only news I bring is  
the stuff bandied about  
at the barbershops, on  
carts, and on  
shipboard.*

*Well, what about the  
plague? Is our country  
free of it?*

*Not completely, but it  
isn't continuous;  
sometimes it  
withdraws, at other  
times it breaks out  
fiercely.*

*Wasn't there enough  
trouble, what with war?*

*There was, if God had*

ἂν ἐδόκει τῷ Θεῷ.

vīsum esset Deō.

*not seen things  
differently.*

Γ. ἀνάγκη αὐτόθι  
σῆτοδείαν εἶναι.

Annōnæ cāritātem istīc  
esse oportet.

*There must be a food  
shortage there.*

Λ. πάντων ἐκεῖ ἔνδειά  
ἔστι, πλὴν τῶν  
σχετλιωτάτων  
στρατιωτῶν.

Omnium rērum illīc  
inopia est, præterquam  
scelerātōrum mīlitum.

*There's a shortage of  
everything there,  
except for the most  
vicious soldiers.*

Γ. ὅπου οἱ στρατιῶται  
κῦριεύουσιν, ἐκεῖ οὐδὲ  
τῶν ἁγίων ἱερῶν, οὐδὲ  
τῶν Μουσῶν φείδονται.

Ubi mīlitēs dominantur,  
ibi nec sacrīs Templīs,  
nec Mūsīs ipsīs  
parcunt.

*Where soldiers are in  
charge, they spare  
neither the holy  
temples nor the Muses.*

Λ. ὀρθῶς οὖν καὶ  
σοφῶς ὁ λέγων  
Ξενοφῶν φησί · εἰρήνη  
δοκεῖ μέγα ἀγαθὸν  
εἶναι τοῖς ἀνθρώποις,  
πόλεμος μέγα κακόν,  
ἀλλὰ οὐ καθέξω σε  
πλείονα χρόνον. ἐν  
ἐτέροις καιροῖς διὰ  
πλειόνων ποιησόμεθα  
τὴν συνουσίαν, ὅποτε  
ἐκατέρω ἔσται  
ἐπιτήδειον.

Rēctē igitur et  
sapienter Xenophōn  
inquit: Pāx vidētur  
hominibus esse  
magnum bonum, bellum  
vērō magnum malum.  
Sed nōn tē morābor  
diūtius. Aliās plūribus  
colloquēmur, cum erit  
utrīque commodum.

*Xenophon speaks  
correctly and wisely  
when he says, "People  
believe that peace is a  
great good, war a great  
evil." But I won't delay  
you longer. We'll talk  
further on other  
occasions, whenever we  
both have the  
opportunity.*

νῦν ἄλλοσέ με καλεῖ  
πράγματά τινα.

Nunc aliō mē vocant  
negōtia quædam.

*Now some business is  
calling me elsewhere.*

## κζ' - XXVII - 27.

**Ἄλλος.**

**Alius.**

**Another One.**

Γ. πυθάνομαί σε  
νεωστὶ τὴν πατρίδα  
ἐπισκέψασθαι.

Audiō tē patriam nūper  
revīsisse.

*I hear that you've  
recently visited your  
country.*

Λ. ἐπεσκεψάμην. πολὺν  
γὰρ χρόνον τοὺς γονεῖς  
οὐχ ἑωράκειν. οὐκ

Revīsī. Diū enim  
parentēs meōs nōn  
vīderam. Nōn poteram

*I did make a visit. I  
hadn't seen my parents  
for a long time. I*

|  |   |   |
|--|---|---|
| ἐδυνήθην πλείονα<br>χρόνον φέρειν τὸν τῆς<br>πατρίδος καὶ τῶν<br>φίλων πόθον.  | diūtius ferre patriæ et<br>amicōrum dēsiderium.   | <i>couldn't bear the<br/>longing I felt for my<br/>country and loved ones<br/>any longer.</i>   |
| Γ. εὐσεβῶς ἐποίησας,<br>φιλόανθρωπος τυγχάνεις<br>ῶν, ταῦτα<br>ἐνθυμούμενος, ἅπαντες<br>γὰρ σφόδρα στέργομεν<br>τὴν χώραν, τὴν ἡμᾶς<br>θρέψασαν καὶ<br>φύσασαν. ἀλλ' ἄγε,<br>πῶς ἐκεῖ ἐώρακας<br>πάντα ἔχοντα; | Piē fēcistī, hūmānus es,<br>quī ista cōgitās.<br>Dūcimur enim omnēs<br>admīrābilī quōdam<br>amōre ejus regiōnis,<br>quæ nōs aluit et ēdidit.<br>Sed dīc quæsō, quōnam<br>in locō illīc offendistī<br>omnia? | <i>You acted very<br/>responsibly in feeling<br/>this way, since you're<br/>an affectionate and<br/>warm-hearted person.<br/>We all love the land<br/>that nourished us and<br/>gave us birth. So tell<br/>me, how did you find<br/>everything there?</i> |
| Λ. πάντα καινά.<br><br>πάντα μεταβεβλημένα.  | Ūniversa nova.<br><br>Mūtāta omnia.   | <i>Everything's changed.<br/><br/>It's all changed.</i>   |
| ἐδόκουν εἰς ἄλλον<br>ἐλθεῖν κόσμον.  | Vidēbar mihi in alium<br>venīre mundum.   | <i>I'd felt like I'd entered<br/>a different universe.</i>  |
| ἔτη δέκα μόλις<br>ἀπεγενόμην. οὐκ ἄλλως<br>ἅπαντα ἐθαύμασα, ἢ<br>Ἐπιμενίδης ὁ τῶν<br>ὑπνωδῶν ἄρχων, μόγις<br>τελευταῖον ἀνεγερθεῖς.  | Vixdum decennium<br>abfueram, nōn secus<br>omnia mīrābar, quam<br>Epimenidēs<br>somniātōrum prīnceps,<br>vix tandem<br>expergēfactus.   | <i>I'd scarcely been away<br/>for ten years, but I<br/>wondered at the<br/>changes exactly as did<br/>Epimenides, that<br/>supreme sleeper, who<br/>barely managed finally<br/>to wake up.</i>  |
| Γ. ποῖος τίς οὗτός ἐστι<br>μῦθος;  | Quænam est ista<br>fābula?  | <i>What tale is this?</i>   |
| Λ. λέξω δὴ · εἰ σχολή<br>σοί ἐστιν ἀκούειν.  | Dīcam equidem, sī<br>vacat audīre.  | <i>If you have time to<br/>listen, I'll tell you.</i>   |
| Γ. οὐδὲν ἐμοὶ ἥδιον<br>ἔσται.  | Nihil fuerit jūcundius.   | <i>There's nothing I'd<br/>enjoy more.</i>  |
| Λ. ἔδραν οὖν σὺν<br>προσκεφαλαίῳ μοι<br>τίθεσθαι κέλευε.   | Sellam igitur cum<br>pulvīnō mihi pōnī jubē.  | <i>Have a chair with a<br/>cushion brought for me.</i>  |
| Γ. ὀρθῶς ὑπέμνησας,  | Rēctē admonēs, nam  | <i>You're right to remind</i>   |

καθήμενος γὰρ ῥᾶον  
ψευδολογήσεις.

sedēns commodius  
mentiēris.

*me; this way you can sit  
and tell your fibs more  
comfortably.*

Λ. μῦθολογοῦσιν οἱ  
ἱστορικοὶ περὶ  
Ἐπιμενίδου τινὸς  
Κρητέως, ὃς μόνος πρὸς  
περίπατον ἔξω τείχους  
πορευόμενος, ἐπειδὴ  
διὰ τὸν ὑέτον συνεχῆ  
σπήλαιον ἐμβὰς  
ἐκάθευδε,  
τεσσαράκοντα ἐπτὰ ἔτη  
εὐδων διετέλεσε.

Fābulantur Historicī dē  
Epimenide quōdam  
Crētēnsī, quī  
dēambulandī grātiā  
sōlus urbem ēgressus,  
cum subitā pluviae vī  
compellente in  
quandam spēluncam  
ingressus obdormisset,  
quadrāgintā septem  
perpetuōs annōs  
somnum continuārit.

*The historians tell of a  
man from Crete named  
Epimenides. One day  
he set out alone on a  
walk outside the city  
wall. When he got  
caught in a steady  
rainstorm he went into  
a cave, fell asleep, and  
ended up sleeping for  
47 years.*

Γ. ἀλλ' εὐτυχῶς  
ἔπραξεν ὁ Ἐπιμενίδης,  
ὁ τὰ τελευταῖα ἑαυτὸν  
ἀναλαβών. πολλοὶ μὲν  
τῶν ἐλλογίμων οὐποτε  
ἀναγείρονται ἐκ τῶν  
ἐνυπνίων ἑαυτούς.  
ἀλλὰ πράττεις ἀξίως  
ἀνδρὸς ποιητοῦ, ἔμμενε  
οὖν τῷ ψευδολογεῖν.

Sed bene cum  
Epimenide āctum est,  
quī tandem ad sē rediit.  
Multī doctī nunquam  
expergīscuntur ā suīs  
sommīs. Sed facīs ut  
Pœta dignum est. Perge  
igitur mentīrī.

*Well, Epimenides fared  
pretty well in finally  
coming to himself. Lots  
of clever people never  
wake up from their  
dreams. But you are  
telling your story very  
creatively, keep up your  
lying.*

Λ. Ἐπιμενίδης οὖν  
ἀνεγερθείς, ἐκ τοῦ  
σπηλαίου πορευόμενος,  
περισκοπεῖ, ὁρᾷ πάντα  
μεταβεβλημένα, τὰς  
ῥίπας, τὰς ὄχθας, τοὺς  
ποταμούς, τὰ δένδρα,  
τοὺς ἀγρούς, ὡς δὲ  
συντόμως εἶπεῖν, πάντα  
καινά. βαδίζων οὖν εἰς  
πόλιν ἐρωτᾷ, διατρίβων  
αὐτόθε χρόνον τινά,  
οὐδὲ ἔγνω οὐδένα, οὐδὲ  
ὑπό τινος ἐγνώσθη,  
ἄλλο γὰρ τῶν  
ἀνθρώπων περίβλημα,

Epimenidēs igitur  
sommō solūtus, ē  
spēluncā prōdit,  
circumspicit, mūtātā  
videt omnia, silvās,  
rīpās, flūmina, arborēs,  
agrōs, breviter nihil nōn  
novum. Accēdit ad  
urbem, percontātur,  
manet illīc aliquandiū,  
neque nōvit quenquam,  
neque ā quō quam  
agnitus est. Alius  
hominum cultūs, nec  
īdem vultus, mūtātus  
sermō, dīversī mōrēs.

*When Epimenides woke  
up, he left the cave and  
looked around. He saw  
that everything had  
changed: the forests,  
the banks, the rivers,  
the trees, the fields, in  
short, it was all new.  
He went into town and  
hanging out there for  
some time he asked  
questions, but he didn't  
know anybody and  
nobody knew him.  
Everyone looked  
different. The language*

οὐδὲ τὸ αὐτὸ  
πρόσωπον, ἢ λέξεις  
μετεβλήθη, οἱ τρόποι  
διάφοροι. οὐδὲ  
θαυμάζω τοῦτο τῷ  
Ἐπιμενίδῃ μετὰ  
τοσαῦτα ἔτη τῆς  
πατρίδος ἀπογενομένῳ.

*had changed, the  
customs had changed.  
And it doesn't surprise  
me, seeing as how  
Epimenides had been  
away from his country  
for so many years.*

Γ. τί γονεῖς σοῦ, οὐχὶ  
βιοῦσι;

Quid uterque parēns,  
vīvuntne?

*What about your  
parents? Are they still  
alive?*

Λ. βιοῦσι μὲν  
ἀμφοτέρω, καὶ  
διάκεινται ὅπως οὖν,  
γῆρα καὶ νόσῳ καὶ  
συμφοραῖς τῶν  
πολέμων  
ἐκνευρισμένοι.

Vīvunt ambō, et valent  
utcumque, sēniō,  
morbō, dēnique  
bellōrum calamitāte  
cōnfectī.

*They're both living, and  
they're getting on as  
well as folks can who  
are exhausted with age,  
disease, and the  
ravages of war.*

Γ. αὕτη ἐστὶ τοῦ  
ἀνθρωπίνου βίου  
κωμωδία. τὰ θνητὰ  
τοιαῦτα, οὐδὲν ἐν  
ταύτῳ μένει.

Hæc est hūmānæ vītæ  
cōmœdiā. Tālēs sunt  
rēs hūmānæ, ut in  
eōdem nihil dūret statū.

*That's the human  
comedy. Such are  
mortal beings, nothing  
stays the same.*

## κη' - XXVIII - 28.

**Περὶ τοῦ τὴν ἐν τῇ  
φιλοσοφίᾳ σπουδῆν  
ὀρθῶς διατάττειν.**

**How Properly to  
Carry On One's  
Studies.**

**How Properly to  
Carry On One's  
Studies.**

Μαθητής. ἐπιθῦμῳ, ὃ  
διδάσκαλε φίλτατε,  
συντόμως παρά σου  
πυνθάνεσθαι, τίνα  
τρόπον χρὴ τὴν περὶ τὰ  
γράμματα σπουδῆν  
εὐθύνην, ἔάν γέ σοι  
σχολὴ καὶ ἱκανὸς  
χρόνος γένηται.

Discipulus: Cupiō, mī  
cārissime præceptor,  
breviter ex tē audīre,  
quæ sit ratiō studiōrum  
rēctē instituenda, sī  
modo tibi est ōtium, et  
tempus hīs rēbus  
commodum.

*Pupil: Please, dear  
teacher, if you have the  
leisure and if this is the  
right time for such  
things, I should like to  
hear you briefly explain  
to me the method by  
which I may properly  
undertake my studies.*

Διδάσκαλος. Χρόνον σὺ

Præceptor: Tempus tū

*Teacher: You've caught*

μὲν ἐθήρευσας, ὧ  
νεᾶνίσκε, μάλιστα  
ἐπιτήδειον · πρὸς δὲ  
τοῦτο τὸν ἐλεύθερον  
καὶ καλὸν πόθον σου  
τῶν ἐμῶν μεγίστων  
ἀσχολιῶν ἂν  
προετίμων ἀσμένως.  
διόπερ ἀφήμενος τοῦ  
προοιμιάζεσθαι, ἵνα καὶ  
τὴν φύσιν σου  
ἀκριβέστερον γνῶ, καὶ  
ἐγὼ σοι τὴν ἐμὴν  
εὐνοίαν τὴν πρὸς σε  
μᾶλλον ἐπιδείξω, ἐμὲ  
περὶ ἐκάστων, ἃ εἰδέναι  
ἐθέλεις, ἀπλῶς  
ἐρώτησον.

Μαθητής. Εὐσεβῶς καὶ  
καλῶς ποιεῖς ὧ  
διδάσκαλε ἐνδοξότατε,  
τοσαῦτα πράγματά με  
εὐμενῶς παιδεύειν οὐκ  
ὀκνῶν. πρῶτον μὲν οὖν  
παρά σου πυθέσθαι  
βούλομαι, τί τὸ πρῶτον  
τῆς περὶ τὰ γράμματα  
τὰ ἡμέτερα σπουδῆς  
τέλος ἐστὶν εἰς ὃ,  
ὥσπερ εἰς σκοπὸν,  
ἅπαντας τοὺς  
ἡμετέρους τοῦ μαθεῖν  
πόνους συντείνειν δεῖ.

Διδάσκαλος.  
Εὐσχημόνως σὺ μὲν  
περὶ τούτου τοῦ  
ἐρωτήματος τὴν ἀρχὴν  
ποιῆ. γνόντες γὰρ τὸν  
σκοπὸν πρὸς ὃν  
βλέπομεν, ῥᾶον καὶ τὰ  
πρὸς τὸν σκοπὸν

quidem, adolēscēns  
captāstī commodum.  
Deinde tuum illud  
liberāle et honestum  
dēsīderium vel maximīs  
occupātiōnibus meis  
anteferrem libenter.

Quārē omissā  
præfātiōne, ut et  
ingenium tuum melius  
cognōscam, et tibi  
meam ergā tē  
benevolentiam magis  
probem, mē dē singulis  
rēbus, quās scīre cupis,  
simpliciter interrogā.

Discipulus: Piē et  
honestē facis,  
clārissime Præceptor,  
quod mē dē hīs tantīs  
rēbus benevolē ērudīre  
nōn gravāris. Prīmum  
itaque ex tē scīre cupiō,  
quis nam præcipuus  
studiōrum nostrōrum  
finis sit, ad quem, velut  
ad scopum, omnēs  
nostrī discendī labōrēs  
referrī dēbeant.

Præceptor: Rēctē tū  
quidem ab hāc  
quæstiōne ὀrdīris.  
Intellēctō enim scopō et  
mētā, ad quam  
tendimus, facilius etiam  
media, rēctā ad istam  
mētā dūcentia,

*me at just the right  
time, my boy. Besides,  
I'd gladly attend to your  
generous and noble  
desire rather than to  
my own very pressing  
business. So you may  
omit the formalities and  
ask me whatever you'd  
like to know; this way I  
may know more  
accurately your  
personality, and I may  
show you my good will  
toward you.*

*Pupil: It is very  
generous and  
responsible of you,  
most revered teacher,  
not to be hesitant to  
instruct me so kindly in  
so many matters. First,  
then, I should like to  
learn from you this:  
What is the primary end  
of our literary studies?  
What is that goal upon  
which we must focus  
our efforts to learn,  
taking aim as it were at  
a target?*

*Teacher: It's right that  
you begin with this  
question. For when the  
goal at which we aim is  
understood, we'll also  
be able to select more  
easily the means that  
lead us directly to that*

ἐξαιρεῖσθαί ἐστι. Δύο δ' ἐστὶ τοῦ ἀνθρώπου κῦριώτατα καὶ μάλιστα πρωτεύοντα ἀγαθὰ, οἷς πάντων τῶν ἄλλων ζώων προέχει, ὁ νοῦς καὶ ὁ λόγος, τούτων ἀκριβῶς τε καὶ ὀρθῶς ἐκπονηθέντων, οἱ ἄνθρωποι οὐ μόνον τῶν ἄλλων ζώων, ἀλλὰ ἀλλήλων διαφέρουσι. προσήκει τοιγαροῦν τὴν περὶ τὰ γράμματα σπουδὴν εἰς δύο ταῦτα ἐγγύτατα καὶ ἀληθέστατα τέλη συντείνειν, ὅπως δηλονότι τὸν νοῦν τῆ σοφία, ἢ τῆ τοῦ Θεοῦ, καὶ τῆς φύσεως, καὶ τῶν νόμων γνῶσει, καὶ τῆ ἀρετῆ ἐκπονήσωμεν· καὶ δύναμιν τοῦ λόγου, κομψῶς καὶ φανερῶς πράγματα ἀγαθὰ ἐξηγουμένου, ἡμῖν αὐτοῖς παρασκευάσωμεν.

Μαθητής. Οὐχὶ ταῦτα δύο τὰ τέλη παρὰ τοῖς λογογράφοις συντομώτερον ὠρισμένα ἀναγινώσκειται;

Διδάσκαλος. Μάλιστα. Περικλῆς μὲν γὰρ παρὰ Θεουκῦδίδη συντόμως καὶ ἀκριβῶς προσαγορεύει, Γνῶναι τὰ δέοντα, καὶ ἐρμηνεῦσαι ταῦτα·

ēligere poterimus. Duæ autem sunt propriæ et præcipuæ hominis dōtēs, quibus reliquō animantium generī antecellit, Ratiō et Ōrātiō. Hīs studiōsē et rēctē excultīs, hominēs nōn solum cæteris animālibus, vērūm inter sē aliīs aliī hominibus præstant. Dīrigenda igitur sunt Studia litterārum ad hōsce duōs finēs proximōs et immediātōs, ut Ratiōnem sapientiā, seu cognitiōne Deī, nātūræ, lēgum, et virtūte excōlāmus: et Ōrātiōnis purē ac perspicuē rēs bonās explicantis, facultātem nōbīs compārēmus.

Discipulus: Exstantne hī duo studiōrum nostrōrum finēs apud auctōrēs breviōribus verbīs dēscriptī?

Præceptor: Maximē. Periclēs enim apud Thūcŷdidem breviter et rotundē nōminat, Scīre quæ oportet scīre, et ea posse ēloquī: Luciānus autem appellat rērum

goal. There are, you know, two primary and proper goods by which the human being surpasses the other animals: Reason and Language. When these two things are zealously and correctly cultivated, people not only rise superior to the other animals, but some people truly surpass other people. Therefore literary studies are to be aimed at these two nearest and immediate goals: that we cultivate our Reason by means of wisdom, that is, by coming to understand God and nature and laws, and by virtue; and that we acquire for ourselves the use of speech that explains purely and clearly good things.

Pupil: Are these goals of our studies described more succinctly in the works of the great authors?

Teacher: Certainly. Pericles in Thucydides' text briefly and accurately states, "Knowledge consists of knowing what one must and being able to

Λουκιᾶνός δὲ σύνεσιν  
καὶ δύναμιν  
ἔρμηνευτικὴν ἀποκαλεῖ,  
τουτέστι Σοφίαν καὶ  
λογιότητα.

cognitiōnem et  
facultātem disertē eās  
explicandī, id est,  
Sapientiam et  
Ēloquentiam.

*enunciate this. Lucian  
gives the names  
"wisdom" and  
"eloquence" to  
understanding and the  
power to express  
oneself.*

Μαθητής. τί δὲ σὺ  
σοφίαν ὀνομάζεις;

Discipulus: Quid autem  
vocās sapientiam?

*Pupil: What then do you  
call wisdom?*

Διδάσκαλος. σοφίαν  
μέν, ὡς τὰ θεῖα  
γράμματα λαλεῖ,  
ὀνομάζομεν τὴν  
ἀληθινὴν τοῦ Θεοῦ καὶ  
τῶν ἄλλων χρημάτων  
ἀγαθῶν γνώσιν,  
μεμιγμένην τῇ περὶ τὸν  
Θεὸν εὐσεβείᾳ ·  
ἀφροσύνη δὲ τὸ μὴ  
γινῶναι τὸν Θεόν, μηδὲ  
πεῖθεσθαι αὐτῷ.

Præceptor: Sapientiam,  
ut sacræ litteræ  
loquuntur, nōmināmus  
vērā nōtitiā Deī, et  
aliārum rērum  
bonārum, conjūctam  
cum vērā pietāte ergā  
Deum: Stultitiā vērō,  
ignōrātiōnem Deī, et  
inobœdientiam ergā  
Deum.

*Teacher: As Holy  
Scripture says, wisdom  
is what we call the true  
knowledge of God and  
of other good things,  
mixed with piety toward  
God; while folly is not  
knowing God and not  
obeying Him.*

Μαθητής. Τί δὲ ἡ  
λογιότης ἐστί;

Discipulus: Quid autem  
est ēloquentia?

*Pupil: So what is  
eloquence?*

Διδάσκαλος. Τὴν  
λογιότητα Πλάτων  
πάνυ εὐσχημόνως  
ὀρίζει, τὸ τῷ Θεῷ  
κεχαρισμένα λέγειν  
δύνασθαι. εἰς τοῦτο  
γὰρ τὸ ἔσχατον τέλος  
ἅπαντες ἄνθρωποι τὰς  
πράξεις ἑαυτῶν  
συντείνειν ὀφειλοῦσιν,  
ὅπως Θεὸς ὁ κτίστης  
ὀρθῶς ὑφ' ἡμῶν  
γινώσκηταί τε καὶ  
θεραπεύηται. [α' πρὸς  
τοὺς Κορίνθους λ'. ]  
Πάντα εἰς δόξαν Θεοῦ  
ποιεῖτε. Διόπερ ἐν ταῖς  
ἡμετέραις περὶ τὰ

Præceptor:  
Ēloquentiam gravissimē  
Platō dēfinit, Deō grāta  
dīcere posse. Nam ad  
hunc ultimum finem  
omnēs hominēs suās  
āctiōnēs referre dēbent,  
ut Deus conditor rēctē  
ā nōbīs agnōscātur et  
colātur. (Ī ad Corinthiōs  
X): Omnia ad glōriam  
Deī facite. Quāpropter  
et in studiīs nostrīs, et  
in tōtius vītæ  
āctiōnibus, semper in  
cōnspectū esse hæc  
ūtilissima Rēgula dēbet:  
Exōrdium rērum fac et

*Teacher: Plato very  
elegantly defines  
eloquence as "being  
able to say things  
pleasing to God." It's to  
this ultimate goal that  
all men ought to direct  
their actions, that we  
may properly recognize  
and worship God our  
Creator. (1 Corinthians  
10): do all to the glory  
of God. Therefore in all  
our studies and the  
actions of our entire life  
we should keep this  
very useful rule in view:  
Make God the*



γράμματα σπουδαῖς,  
καὶ ἐν πάσαις ὅλου τοῦ  
βίου πράξειςιν, αἰεὶ  
τοῦτον τὸν  
ὠφελιμώτατον κανόνα  
πρὸ ὀφθαλμῶν τίθεσθαι  
δεῖ. Ἀρχὴν ἀπάντων καὶ  
τέλος ποίει Θεόν. ἔστω  
τοιγαροῦν τέλος τῶν  
πόνων τῶν ἡμετέρων ἢ  
σοφὴ καὶ λόγιος  
εὐσέβεια.

Μαθητής. Δέομαί σοῦ  
μοι λέγειν ἐκ τίνων  
παιδειῶν ταυτὴν τὴν  
σοφίαν καὶ τὴν ἐν τοῖς  
λόγοις δεινότατα  
μάλιστα λαβεῖν δεῖ;

Διδάσκαλος. Τὴν  
σοφίαν ἢ τὸ γνῶναι τὰ  
δέοντα τοῖς ἀνθρώποις  
ἐξεργάζονται ἢ  
Θεολογία, καὶ ἢ  
Φιλοσοφία, ἢ τὴν  
γνώσιν τῶν νόμων, ἢ  
τῶν πραγμάτων περὶ  
τῶν ἠθῶν, καὶ τὰς  
ἱστορίας τὰ  
παραδείγματα τῶν  
νόμων παρεχούσας, καὶ  
τὴν τῶν φυσικῶν  
γνώσιν, καὶ τὰ  
μαθήματα  
συλλαμβάνομεν.

Μαθητής. πρὸς δὲ τὸ  
τῶν ἄλλων λόγων  
συνιέναι, καὶ πρὸς τὸ  
τὸν ἡμέτερον ὀρθῶς  
μορφῶσαι, τί μάλιστα  
ἀναγκαῖόν ἐστι;

finem Deum. Sit igitur  
finis studiōrum  
nostrōrum, Sapiēns et  
ēloquēns pietās.

Discipulus: Dīc quāesō,  
ex quibus doctrīnīs  
Sapientia illa et  
Ēloquentia potissimum  
petenda sit?

Præceptor: Sapientīā  
seu rēctō jūdicīō dē  
rēbus cognitiōne  
dignissimīs, mentem  
hominis īnstruunt  
Theologia et  
Philosophia, quæ  
scientiam lēgum seu  
præceptōrum dē  
mōribus; Historiās, quæ  
exempla lēgum  
suppeditant,  
cognitiōnem nātūrālium  
rērum, et Mathēmata  
complectimur.

Discipulus: Ad  
ōrātiōnem aliōrum  
intelligendam, et ad  
nostram rēctē  
fōrmandam, quid  
præcipuē requiritur?

*beginning and the end  
of things. Therefore let  
the goal of our studies  
be wise and eloquent  
piety.*

*Pupil: Please tell me  
from what studies that  
wisdom and eloquence  
are most to be sought.*

*Teacher: Through  
wisdom or correct  
thinking about things  
that most deserve to be  
learned, Theology and  
Philosophy instruct  
man's mind: the latter  
teaches a knowledge of  
laws, or of matters  
concerning ethics; and  
we include as well  
histories that supply  
examples of the laws,  
and the knowledge of  
physical phenomena,  
and mathematics.*

*What is especially  
necessary in order that  
we can understand  
other people's speech  
and that we may  
develop our own  
appropriately?*

Διδάσκαλος. τὸν λόγον τὸν ἐν τοῖς τῶν σοφῶν καὶ τῶν δεινῶν λέγειν γράμμασιν ἱεροῖς καὶ ἀνιέροις, χρηστῶς γνῶναι διδάσκουσιν αἱ τοῦ λέγειν τέχναι, μάλιστα δὲ πασῶν ἡ Γραμματικὴ ἢ Ῥωμαϊκὴ, καὶ Ἑλληνικὴ, καὶ Ἑβραϊκὴ. Τούτων μὲν τῶν γλωττῶν μνημεῖοις ἐπειδὴ αἱ ἐξαίρετοι τῶν τεχνῶν, καὶ αἱ ἱστορίαι συλλαμβάνονται, ἡ αὐτῶν γνῶσις ὡσπερ θύρα καὶ κλείς τι τυγχάνει οὕσα, ἣ πρὸς τὴν τῶν παιδειῶν ἐπιστήμην ἡ πρόσοδος ἀνοίγεται. πρὸς δὲ τὸ τὸν ἡμέτερον λόγον καλῶς μορφοῦν, χωρὶς τῶν τοῦ λέγειν τεχνῶν καὶ φύσις ἐπιτηδεῖα, καὶ τῶν συγγραφέων ἐλλογίμων ἀνάγνωσις τε καὶ μίμησις, καὶ τοῦ λέγειν καὶ γράφειν ἄσκησις συνεχῆς, μάλιστα ἀναγκαῖα ἐστί.

Μαθητής. ἐπειδήπερ δὲ τὰ τῶν τοῦ λέγειν τεχνῶν παραγγέλματα οὐ τέλος τῆς ἡμετέρας περὶ γράμματα σπουδῆς ἐστίν, ἀλλ' ὄργανα μόνου, ὧν ἐν ταῖς μεγίσταις τέχναις, ταῖς τὰς τῆς σοφίας καὶ τῆς λογιότητος πηγὰς συλλαβούσαις, καὶ τὸν βίου ἀνθρώπινου

Præceptor: Ōrātiōnem in sapientium et ēloquentium auctōrum scrīptīs, sacrīs et profānīs, rēctē intelligere docent Artēs dīcendī, Grammaticæ in primīs linguæ Latīnæ et Græcæ et Hebrææ. Quārum linguārum monumentīs cum præcipuæ artēs et historiæ contineantur, cognitiō eārum velut jānuā et clāvis est, quā ad doctrīnārum scientiam aditus aperītur. Ad nostram vērō ōrātiōnem rēctē fōrmandam, præter dīcendī artēs, nātūra idōnea, et scrīptōrum ēloquentium lēctiō atque imitātiō, et dīcendī ac scrībendī exercitātiō assidua inprimīs necessāria est.

Discipulus: Cum autem dīcendī artium præcepta nōn finis studiōrum nostrōrum sint, sed instrūmenta tantummodo, quibus in summīs illīs artibus, quæ sapientiæ et ēloquentiæ fontēs continent et vītam hūmānam gubernant ac tuentur, nōbīs opus est,

*Teacher: The language arts, especially the grammars of Latin, Greek, and Hebrew, teach us how rightly to understand the writings, both sacred and secular, of wise and eloquent authors. Since valuable skills and data are contained in the texts written in these languages, a knowledge of them is as it were the door and the key by which the path to the learning of the arts is laid open. When it comes to the acquisition of skill in our own writing, in addition to the study of the language arts, a suitable nature and the reading and imitation of eloquent writers along with constant practice in speaking and writing are absolutely essential.*

*Pupil: But what we learn from the language arts isn't the end of our studies. Rather, from them we acquire tools that we need for those supreme subjects, those that contain the sources of wisdom and eloquence and that govern and preserve human life. That's what*

κυβερνώσαις καὶ  
διασωζούσαις, ἡμῖν  
προσδεῖ, ὡσπερ σέ ποτε  
ἐν τῷ διδάσκειν  
διαλεγόμενον  
μέμνημαι, παρά σου  
πυθέσθαι ἐπιθυμῶ,  
πόσον χρόνον περὶ  
ταύτας τέχνας  
διατρίβειν δεῖ;

Διδάσκαλος. Καλῶς με  
ὑπέμνησας, ὧ νεανίσκε.  
οὐ μὲν γὰρ πρέπει ὅλον  
τὸν βίον ἐν τῷ  
παρασκευάζειν τὸ τῆς  
διαλεκτικῆς καὶ  
ῥητορικῆς ὄργανον,  
κατατρίβειν, ἀλλὰ τοὺς  
μεμαθηκότας τὰ  
παραγγέλματα πρὸς τὸ  
καλῶς φρονεῖν καὶ  
λέγειν ἀναγκαῖα ὄντα  
(ἃ μὲν ἐάν γε δὴ  
φιλομαθεῖ νεανίσκῳ  
πιστὸν καθηγητὴν ἔχειν  
συμβαίνει ἐντὸς ἔτους  
διδασθῆναι ῥαδίως οἷά  
τ' ἐστί), ταχέως πρὸς  
τὸ κράτιστον τῶν  
τεχνῶν τῶν τὴν  
σύνεσιν ἔχουσῶν  
βαδίζειν, καὶ τὴν τῶν  
παραγγελμάτων  
ἄσκησιν προστιθέναι  
δεῖ.

Μαθητής. τοιγαροῦν  
ὡσπερ ἐν ταῖς ἄλλαις  
τῶν τεχνῶν μηχανικῶν,  
οὕτω καὶ ἐν ταῖς περὶ  
τὰ γράμματα σπουδαῖς,  
νομίζεις τὴν χρῆσιν καὶ  
ἄσκησιν τεχνικοὺς

ut tē aliquandō inter  
docendum disserere  
meminī, ex tē scīre  
cupiō, quantum  
temporis artibus istīs  
tribuendum sit?

Præceptor: Rēctē mē  
monēs, adolēscēns.  
Nōn enim tōta ætās in  
dialecticæ et rhētoricæ  
īnstrūmentō  
comparandō assūmī  
dēbet. Sed cognitīs  
præceptīs ad rēctē dē  
rēbus jūdicandum et  
dīcendum necessāriīs,  
quæ sī fidēlis  
mōnstrātor studiōsō  
adolēscētī contingat,  
intrā ūnum annum  
percipi et cognōscī  
facile possunt, statim  
ad summās artium, quæ  
rērum doctrīnam  
continent,  
prōgrediendum, et  
exercitātiō  
præceptōrum  
adjungenda est.

Discipulus: Ergō ut in  
cēterīs artibus  
mēchanicīs, ita in  
studiīs doctrīnārum,  
jūdicās artificēs quī  
faciat, solum ūsum  
esse?

*I remember you saying  
once while teaching. So  
I want you to tell me  
how much time is  
required to learn those  
skills.*

*Teacher: You do well to  
remind me, my boy.  
One ought not to spend  
one's whole life in  
acquiring the ability to  
use dialectic and  
rhetoric. But when the  
necessary lessons on  
how to assess and  
speak about things are  
learned these can easily  
be grasped and learned  
- within the space of  
one year, provided that  
a young person eager  
to learn meets with a  
trusty instructor - then  
one must proceed at  
once to the highest of  
the arts that comprise  
learning, and to this  
must be appended the  
practicing of the  
lessons.*

*Pupil: So then do you  
consider that in literary  
studies, as is the case  
in the technological  
arts, it is use alone that  
makes people skilled in  
them.*

ἐξεργάζεσθαι;

Διδάσκαλος. μάλιστα, ἄλλως τε ἂν φύσις οὐκ ἄμουςος, καὶ διδάσκαλος χρήσιμος ἢ κυβερνήτης πιστός, καὶ τῆς ἀσκήσεως ἔμπειρος παραγένηται.

Præceptor: Maximē, præsertim sī nātūra idōnea, sī magister bonī jūdiciī, seu gubernātor exercitātiōnis ūsū perītus et fidēlis accēdat.

*Teacher: Yes, that is certainly the case, especially if one is naturally talented, if he has a wise teacher or trainer who is trusty and skilled in the practice of the art.*

Μαθητής. τοῦ τῆς περὶ τὰ γράμματα σπουδῆς τέλους δηλωθέντος, ὃ μὲν τὴν σοφὴν καὶ ἐλλόγιμον εὐσέβειαν εἶναι ἔλεξας, τί πρὸς τούτοις ποιητέον;

Discipulus: Cōstitutō igitur fine studiōrum, quem sapientem et ēloquentem pietātem esse dīxistī, quid porrō agendum est?

*Pupil: So when the goal of one's studies has been determined - and you have said that that goal consists of wise and eloquent religiosity - what must be done next?*

Διδάσκαλος. πρῶτον μὲν κατὰ τάξιν νόμιμον ἢν καθηγήτης πιστός καὶ τῆς ἐμπειρίας τετυχηκῶς δείξει, δεῖ τὰς τέχνας τὰς τῷ βίῳ χρησίμους μαθεῖν, καὶ ὡς διὰ κλίμακος, ἀπὸ τῶν κάτω ἐπὶ τὰς ἄνω μεταβαίνειν.

Præceptor: Prīmum ordine certō, quem fidus et ūsū perītus præceptor mōnstrābit, artēs vītæ necessāriæ descendæ, et velut gradūs scālārum ab inferiōribus ad superiōrēs transeundum est.

*Teacher: First, the arts necessary to life must be learned in a fixed order that the trusty and practiced teacher will show; one must proceed through them from lower to higher, as though ascending a flight of stairs.*

Μαθητής. ἴσως οἱ πάλαι σοφοὶ τούτου ἔνεκα τοὺς τίτλους ἐν ταῖς Σχολαῖς διέταξαν; καὶ αὐτὰς τὰς τέχνας διένειμαν, ἵνα δηλαδὴ ἐκάστας ὡσπερ εἰς τάξεις κοσμίους διηρημένας, ἐφεξῆς καὶ εὐκαίρως μανθάνειν ῥᾶον οἱ νεώτεροι δυνηθῶσι.

Discipulus: Fortasse eō cōnsiliō sapiēns antiquitās gradūs in scholīs instituit et artēs ipsās distīxīt, ut videlicet singulās velut in classēs suō locō distribūtās, ordine et tempore conveniente, facilius et rēctius percipere juvenīlis aetās possit.

*Pupil: So do you suppose that wise antiquity established grades in schools and marked out the arts themselves, in order that youth be able to understand more easily and more correctly the single subjects set out as it were in classes, each in its own place and in a convenient order and time?*

Διδάσκαλος. Καλῶς σὺ μὲν φρονεῖς, ἀδύνατον γὰρ κατὰ Ξενοφῶντα πολλὰ τεχνῶμενον ἄνθρωπον ταῦτα καλῶς ποιεῖν. καὶ σοφὸς πάνυ ὁ τοῦ Πλάτωνος νόμος, ὃς ἕκαστον τῶν πολιτῶν μίαν τέχνην μόνον μαθεῖν, καὶ ἄλλους διδάσκειν κελεύων. ἦν τινα οὖν τέχνην οἱ νεᾶνίσκοι κατὰ τὸ πρόσταγμα τοῦ παιδαγωγοῦ μαθάνειν προαιρήσονται, ταύτην ἀπ' ἀρχῆς ἐξ ἑνὸς βιβλίου μόνου, τοῦ μεθοδικῶς τὴν τῆς τέχνης περιοχὴν εἰς ῥητοὺς τόπους μεριζομένην δηλοῦντος, μαθέτωσαν, μηδὲ ἐν τῷ μεταξὺ χρόνῳ ἄλλα τῆς αὐτῆς ὑποθέσεως βιβλία εἰσοράτωσαν, πρὶν αὐτὸ εἰς ἀκριβῆ μνήμην τιθῶσι.

Μαθητής. ὅσα περὶ τοῦ τὰς τῶν τεχνῶν περιοχᾶς καὶ κεφάλαια ἐξ ἑνὸς μόνου βιβλίου πεπαιδευμένως γεγραμμένου μαθεῖν διελέχθης, ταῦτα παντάπασι ἐπαληθεύω. νῦν δὲ τί ἐν τῶν εὐδοκίμων συγγραμμάτων ἀναγνώσει ποιητέον ἐστί, παρά σου πυθέσθαι ἐπιθυμῶ.

Præceptor: Rēctē sentīs. Nam impossibile est ut quis multa simul faciat et eadem rēctē, ut vērissimē Xenophōn dīxit. Et sapientissima lēx est Platōnis, quæ ūnumquemque cīvem, ūnam tantummodo artem discere et profitērī jubet. Quārē quamcumque artem adolēscentēs dē cōnsiliō præceptōris discere īnstituent, eam initiō ex ūnicō tantum libellō, quī ērudītā methodō summam artis in locōs certōs distribūtam explicet cognōscant: nec aliōs intereā ejusdem argūmentī libellōs in manūs sūmant, priusquam illum ēdidicerint.

Discipulus: Quæ dē summīs artium ex ūnicō tantum libellō methodicē cōnscīptō, discendīs asseruistī, illa mihi omnia probantur. Nunc porrō quid mihi in lēctiōne bonōrum auctōrum præcipuē agendum sit ex tē audīre cupiō.

Teacher: Oh, that's very well observed! It's quite impossible, you know, for anyone to do many things at the same time and do them properly, as Xenophon so correctly stated. And that law of Plato was a very wise one that bid each citizen learn and profess one art and one art only. Consequently, whatever art young people will undertake to learn in accordance with the teacher's plan should be learned by them at first out of one textbook only, a book that can explain in a learned way the entire art laid out in orderly increments. The students should not take up other textbooks on the same subject in the meantime, before they have committed that one to memory.

Pupil: I very much like what you say about learning the main points of the arts from one single textbook only, in an orderly fashion. Now I want to hear from you more: please tell me what I should do especially in the reading of good authors.

Διδάσκαλος. ἐν τῷ τὰ συγγράμματα χρηστῶς ἀναγνῶναι [ὡς περὶ τῆς σπουδαίας ἀκροάσεως, καὶ τῆς οἰκείας ἐπαναλήψεως, ἧς οὐδαμῶς ἀμελητέον, οὐκ εἰπεῖν] μέγα συμφέρει κοινούς τόπους διὰ τάξεως διανενημένους ἔχειν, πρὸς οὓς ἅπαντα, τὰ ἐν τῇ συγγραφῶν ἀναγνώσει τῷ ἀγαθῷ ὑπερέχοντα καὶ ἀξιομνημόνευτα ἅπαντᾶ, δεῖ παρασημειοῦν, καὶ ὥσπερ εἰς ῥητὴν τάξιν διανέμειν.

Μαθητής. ἀλλὰ ταύτη τῇ παραινέσει σου περὶ τοῦ ἀθροῖσαι κοινούς τόπους ἐν βιβλίῳ τὸ τοῦ Πλάτωνος ἐν Φαίδρω ἐναντιοῦσθαι δοκεῖ, δηλοῦν ὅτι τὰ γράμματα λήθην καὶ ῥᾶθυμίαν μᾶλλον ἢ μνήμην καὶ διδαχὴν ἐν τῶν μαθόντων ψυχῇ παρέχει. μέμνημαι καὶ σε ταύτην τὴν γνώμην πολλάκις διὰ στόματος ἔχοντα, τοσοῦτον ἕκαστος εἰδέναι οἰέσθω οὐχ ὅσον ἐν τοῖς βιβλίοις γεγραμμένον φυλάττει ἀλλ' ὅσον περ εἰς ἀκρίβη μνήμην ἔθηκε, καὶ ὅταν τὸ πρᾶγμα καὶ χρῆσις ἀπαιτεῖ, πρόχειρον

Præceptor: In lēctiōne auctōrum (ut dē diligentī auscultātiōne et prīvatā repetitiōne, quæ nullō modō negligenda est, nihil dīcam) ūtilissimum est, locōs commūnēs certō ordine distribūtōs habēre, ad quōs omnia quæ in lēctiōne auctōrum īnsignia et cognitiōne digna occurrunt, annotentur; et velut in classēs certās dīgerantur.

Discipulus: Sed huic admonitiōnī dē colligendīs in certum librum locīs commūnibus dictum Platōnis in Phædrō refrāgārī vidētur, quod monet, litterās et scrīpta oblivioni et dēsidiæ magis occāsionem, quam memoriæ et doctrīnæ præsidium adferre. Meminī etiam tē crēbrīs ūsūrpāre sermōnibus hanc sententiam: Tantum ūnusquisque sē scīre exīstimet, nōn quantum in librīs scrīptum adservat, sed quantum memoriā fidēliter tenet, et ubi rēs ac ūsus postulat,

*Teacher: When it comes to reading the authors – and here I'm not going to speak about careful listening and then going over one's notes when alone, a practice which is in no way to be neglected – it is most useful to have commonplaces laid out in a predetermined order. Under these one must note down all those items that one finds excellent and worth remembering when one is reading the authors; these then should be arranged under fixed rubrics.*

*Pupil: But what Plato said in the Phaedrus seems to contradict this advice of yours about gathering commonplaces together into a book. Plato says that writing and letters offer a greater opportunity for forgetfulness and laziness rather than function as a safeguard for memory and learning. I remember too that you frequently add this remark to your speeches: "Let each person judge that he knows – really knows – what he holds securely in his memory and what he can have ready when*

ἔχειν.

Διδάσκαλος. ταῦτα μέν, ὡς λέγεις, οὕτως ἔχει, ἀλλ' ὅμως ὅσοι ἀποκρίνομαι, ἔχων τυγχάνω. καίπερ ὅσα μὲν ἕκαστος μεμνήσθαι, καὶ εἰδέναι ἐθέλει, οὐκ εἰς τὰ χαρτία ἀλλ' εἰς τὴν ψυχὴν ἐγγραφεῖναι δεῖ, ὅμως οὗτοι οἱ μνηῦται καὶ θησαυροὶ τῶν κοινῶν τόπων, πρὸς τὸ μνημονεύειν ὅσα πρότερον ἀνέγνωμεν ἢ ἐμάθομεν, μέγα ὠφελοῦσι καὶ ὡς εὐπορώτατον ταμεῖον ἐστίν, ἐξ οὗ περισσῶς βέλτιστα πράγματα καὶ γνώμας καὶ ὁμοιότητας καὶ ἱστορίας καὶ τὰ ἄλλα τὰ τοιαῦτα, ὅτε περὶ τινος λόγους ποιεῖσθαι ἢ γράφειν δεῖ, προχειρίζεσθαι φιλομαθεῖς τῶν νεανίσκων δυνήσονται.

Μαθητής. περὶ τῆς μνήμης οὖν ἦν Πλούταρχος τῆς παιδείας ταμεῖον ὀνομάζει, τί εἰδέναι προσήκει;

Διδάσκαλος. Ἄριστος φύλαξ καὶ θησαυρὸς τῆς παιδείας ἡ μνήμη ἐστίν. ἐν δὲ τῷ

prōmptum habet.

Præceptor: Vēra quidem sunt, quæ dīcis: sed tamen habeō, quod respondeam. Etsī illa quæ quis meminisse et scīre cupit, nōn chartīs sed animō īnscrībere dēbet. Tamen hī indicēs et thēsaurī locōrum ad recordātiōnem eōrum, quæ antea lēgimus aut didicimus, plūrimum prōsunt, et velut īnstrūctum penu sunt, ex quō cōpiam optimārum rērum, sentiārum, similitūdinum, historiārum, et hujus generis alia cum dē rē aliquā dīcendum aut scrībendum est, dēprōmere studiōsī adolēscentēs possunt.

Discipulus: Quid igitur dē memoriā, quam ēruditiōnis prōmptuārium Plutarchus nōminat, sciendum est?

Præceptor: Præcipuus cūstōs et thēsaurus ēruditiōnis est Memoria, cui

*circumstances demand, not what he saves written down in books."*

*Teacher: Well, you're quite right about this, but I have an answer to make. Those things that a person wants really to know and to memorize, he shouldn't write down on paper, but in his mind. All the same, these lists and treasures of commonplaces really are very useful for recalling things that we read or learned before; they are just like a well-stocked pantry from which studious young people can bring out an abundance of the best things, proverbs, comparisons, stories, and other things like these when one has to speak or write about something.*

*Pupil: Well then, what should one know about the memory? Plutarch calls it the cupboard of erudition.*

*Teacher: Memory is learning's special guardian and treasure-house. Every*

ἐπικοσμήσαι ταύτην  
καὶ τῷ συνεχεῖ τοῦ  
ἐκμαθεῖν πόνῳ αὐτὴν  
στηρίξαι, ἐκάστας  
ἡμέρας οἱ περὶ  
φιλοσοφίαν ὄντες  
ῥητὸν χρόνον  
διατρίβειν ὀφειλοῦσιν.

Μαθητής. περὶ δὲ τῆς  
τοῦ μνημονεύειν  
τέχνης, περὶ ἧς  
Σιμωνίδην τὸν Κεῖον  
καὶ ὕστερον ἄλλους  
τινὰς παραγγέλματα  
παραδεδωκέναι ἀκούω,  
τί λέγεις;

Διδάσκαλος. εἰ καὶ  
ὁμολογεῖται τὴν μνήμην  
βοηθῆναι τῇ διαίτᾳ, καὶ  
τῇ σώματος εὐεξία καὶ  
τόπῳ ἀψόφῳ, καὶ  
χρόνῳ ἑωθινῷ, καὶ  
σημείοις ῥητοῖς · ὅμως  
βελτίστη καὶ  
ἀκριβεστάτη τῆς  
μνήμης τέχνη ἐστίν, τὸ  
πολλὰ καθ' ἡμέραν  
ἐκμαθεῖν, καὶ ταῦτα  
συνεχῶς ἐξ ἀρχῆς  
ἀναλαβεῖν, καὶ ἅμα  
χρηῆσθαι πρὸς τὸν βίον.  
ἐὰν γὰρ τῆς μνήμης  
ἀμελῶσιν οἱ μαθόντες,  
καὶ ἀργία ἢ σχολῆ ἢ  
ῥᾶθυμία ἢ τρυφαῖς  
αὐτὴν ἐκνευρίσωσιν,  
οὐχ ἦττον κενὸς καὶ  
μάταιος ὁ τοῦ μαθεῖν  
πόνος ἔσται ἢ ἐὰν εἰς  
ὔδωρ γράφωσιν, ἢ εἰς  
ψάμμον σπεύρωσιν.  
διόπερ ἐν τῶν πρώτων

excolendæ et assiduō  
ēdiscendī labōre  
fōrmandæ, singulis  
diēbus certum tempus  
tribuere singulī studiōsī  
dēbēbunt.

Discipulus: Dē arte  
autem memoriæ, dē  
quā Simōnidem Chium,  
et postea aliōs  
nōnnullōs certa  
quædam præcepta  
trādidiſſe audiō, quid  
dicis?

Præceptor: Etsī juvārī  
memoriam diætā, et  
bonā valētūdine, et locō  
silentī, et tempore  
mātūtīnō, et notīs  
certīs, cōnstat. tamen  
ars memoriæ omnium  
optima et certissima  
est, multa assiduē  
ēdiscere, et mandāta  
memoriæ sæpe  
repetere, ac ad ūsum  
trānsferre. Sī enim  
memoriam negligent  
discentēs, et ὀτιῶ,  
dēſidiā, torpōre aut  
dēliciīs ēnervārī sinent,  
nōn minus inānis et  
supervacāneus discendī  
labor erit quam sī in  
aquā intereā scrīberent  
aut harēnæ sēmina  
mandārent. quārē  
ūnum ex præcipuīs et  
maximē necessāriīs  
studiōrum partibus esse

*student will do best to  
allot every day a certain  
time to cultivating and  
developing the memory  
by the constant work of  
learning by heart.*

*Pupil: What can you tell  
me about the science of  
memory, about which  
I'm told that Simonides  
of Chios and after him  
quite a few others have  
handed down certain  
rules?*

*Teacher: Everybody  
knows that the memory  
is helped by diet, good  
health, a quiet place,  
morning hours, and  
clear notes. Still, the  
best and most reliable  
rule for cultivating  
one's memory is to be  
very steady about  
learning a lot of things  
by heart and going over  
often the materials that  
have been committed to  
memory, and then to  
make use of them. If  
some should neglect  
the memory when they  
are learning, and allow  
it to be weakened by  
idleness, laziness, sloth  
or hobbies, then the  
labor they put into  
learning will be vain  
and wasted, just like  
trying to write on water*



καὶ πάνυ ἀναγκαίῳ  
 μερῶν τοῦ περὶ τὰ  
 γράμματα σπουδάσειν  
 εἶναι νόμιζε τὴν τῆς  
 μνήμης συνεχῆ καὶ  
 συχνὴν ἄσκησιν, καὶ  
 τὸν τοῦ πολλὰ  
 ἔκμανθάνειν πόνον.  
 μετὰ δὲ τὴν τῆς μνήμης  
 ἐργασίαν, ἣν μάλιστα  
 τῆς συνέσεως φύλακα  
 εἶναι ἔφη, πολὺ  
 πρῶτον καὶ παντάπασιν  
 ἀναγκαῖον τῆς  
 ἀληθινῆς παιδείας  
 ὄργανόν ἐστιν, ἢ  
 σπουδαία καὶ συνεχῆς  
 τοῦ γράφειν ἄσκησις,  
 πρὸς μίμησιν καὶ ιδέαν  
 τῶν σοφῶν καὶ  
 φανερώς καὶ  
 ἐπιχαρίτως λεγόντων  
 διαπεπονημένη. ὡσπερ  
 οὖν ὁ Ἀπελλῆς, ὁσάκις  
 οὐδὲν τῆς ἑαυτοῦ  
 τέχνης ἐξειργάσατο, ὡς  
 τὴν τῆς ἡμέρας  
 ἀποβολὴν πενθῶν,  
 λέγειν εἶθε, σήμερον  
 οὐδεμίαν γραμμὴν  
 ἤγαγον· οὕτως οἱ  
 σπουδαῖοι τῶν  
 νεανίσκων οὐδεμίαν  
 ἡμέραν ἐάσωσι  
 παρελθεῖν, ἐν ἧ οὐκ  
 ἐπιστολήν, ἢ λόγον  
 μέρος, ἢ ὠδὰς τινὰς  
 συντιθέασιν. πρὸς  
 ταύτην τὴν γραφικὴν  
 ἄσκησιν ἐὰν τὰ  
 ὠφελιμώτατα τοῦ  
 παρασκευάσαι τε καὶ  
 στηρίξαι τὴν παιδείαν  
 ὄργανα, ἡγουν αἱ

statuās, frequentem et  
 assiduam memoriæ  
 exercitātiōnem et multa  
 ēdiscendī labōrem. Post  
 cultūram memoriæ,  
 quam dixi potissimum  
 rērum cognitiōnis seu  
 sapientiæ cūstōdem  
 esse, præcipuum et  
 maximē necessārium  
 vēræ et solidæ  
 ēruditiōnis  
 instrūmentum, est stilī  
 exercitātiō diligēns et  
 assidua, ad imitātiōnem  
 ac fōrmam eōrum, quī  
 prūdentē et perspicuē  
 et ēleganter locūtī sunt,  
 dīrēcta. Ut igitur  
 Apellēs, quotiēs nūllum  
 suæ artis opus fēcisset,  
 velut dēplōrāns  
 jactūram diēi, dīcere  
 solēbat, “Nūllam hodiē  
 līneam dūxī!” Ita  
 studiōsī adolēscentēs  
 nūllam diem ēlābī  
 sinant, in quā nōn vel  
 epistolam vel ὀrātiōnis  
 partem vel versūs  
 aliquot connectant. Ad  
 hanc stilī  
 exercitātiōnem sī  
 ūtilissima parandæ et  
 cōnfirmandæ doctrīnæ  
 instrūmenta, vidēlicet  
 repetitiōnēs et exāmina,  
 item disputātiōnēs et  
 dēclāmātiōnēs  
 scholasticæ  
 accesserint, nōn  
 dubium est quīn Deō  
 fortunante labōrēs  
 nostrōs, rēctē jūdicandī

*or planting seed in the  
 sand. That's why you  
 should establish as one  
 of the special and most  
 necessary parts of your  
 studies the frequent  
 and industrious  
 exercising of the  
 memory and the labor  
 of learning many things  
 by heart. After the  
 cultivation of the  
 memory - which I have  
 said is the most potent  
 guardian of the  
 knowledge of things  
 (that is, wisdom) and  
 the most necessary tool  
 of true and sound  
 learning - is the  
 industrious and  
 frequent practice of  
 writing compositions,  
 focussed upon the  
 imitation and style of  
 those who have spoken  
 carefully, clearly, and  
 tastefully. It's like the  
 statement made by  
 Apelles. Whenever he  
 had not completed any  
 work of art, he was  
 accustomed to state, "I  
 have drawn no line  
 today!" It was as  
 though he were  
 lamenting the loss of  
 the day. So let studious  
 young people allow no  
 day to slip away in  
 which they have  
 composed no letter or  
 portion of a discourse  
 or a few verses. If those*

ἐπαναλήψεις καὶ  
 ἐξετάσεις, ἔτι δὲ αἱ  
 διαλέξεις καὶ μελέται  
 σχολαστικαὶ  
 προσέλθωσιν, οὐκ  
 ἔστιν ὅπως οὐ (τοῦ  
 Θεοῦ τὸν πόνον ἡμῶν  
 εὐλογοῦντος) ἢ σύνεσις  
 καὶ ἡ τοῦ λέγειν καὶ  
 γράφειν δύναμις, ἦν ἐν  
 ἀρχῇ τοῦ λόγου τοῦ  
 ἡμετέρου τέλος τῶν  
 ἔργων ἡμῶν εἶναι  
 ἐλέξαμεν, ἀκολουθήσει.  
 Ἐκ πάντων δὲ τῶν  
 εἰρημένων ῥαδίως  
 καταμαθεῖν ἔστιν, ὅτι  
 οὐ φιλομαθῆς  
 σχολαστικός ἔστιν,  
 ὅστις ἀλόγως καὶ  
 ἀτάκτως περὶ τὰ  
 γράμματα σπουδάζει,  
 καὶ καθ' ἡμέραν πάσας  
 ἐν Σχολῇ ἀναγνώσεις  
 ἀκρίτως ἀκροᾶται, καὶ  
 πάντα τῶν καθηγητῶν  
 ῥήματα συρράπτει καὶ  
 ῥαψωδίας πολλὰς  
 σελίδας ἀναγίνωσκει  
 καὶ διὰ πολλῶν  
 συγγραφέων πλανᾶται·  
 ἀλλ' ὅς τὸ πρῶτον τὸ  
 τέλος καὶ τὸν σκόπον  
 εἰς ὃν περὶ τὰ  
 γράμματα σπουδῆν  
 συντείνειν δεῖ, συνετῶς  
 προορᾷ, εἴτα δὲ τὰ πρὸς  
 τὸ ἐπιτυχᾶναι τούτου  
 τοῦ τέλους ἀναγκαῖα  
 νουνεχόντως  
 προαιρεῖται, μετὰ  
 ταῦτα δὲ ἐν τῷ ταῦτα  
 παρασκευάζειν καὶ  
 φυλάττειν ἐνθύμησιν,

et dīcendī ac scrībendī  
 facultās, quam initiō  
 hujus sermōnis nostrī  
 finem studiōrum  
 nostrōrum esse  
 dīximus, secūtūra sit.

Ex omnibus autem, quæ  
 dicta sunt, facile vidēs,  
 quod diligēns  
 scholasticus nōn sit, quī  
 in studiīs sine certā  
 ratiōne et ὀrdine  
 vagātur, quī omnēs in  
 scholā lēctiōnēs  
 quotīdiē sine jūdicīō  
 audit, omnia dictāta  
 excipit, et rhapsōdiās  
 prōlixās coacervat, vel  
 quotīdiē magnum  
 numerum pāginārum  
 perlegit, et per multōs  
 ac variōs auctōrēs  
 grassātur. Sed quī  
 primum finem et mētā  
 ad quam dīrigenda sint  
 studia prūdentē  
 prōspicit, deinde media,  
 ad finem illum  
 assequendum  
 necessāria, rēctē ēligit;  
 postea, in mediīs illīs  
 parandīs et tuendīs  
 præstat intentiōnem  
 animī, cūram,  
 vigilantiam,

most useful tools of  
 preparing and  
 strengthening what one  
 has learned – by that I  
 mean study sessions  
 and quizzes – and in  
 addition debates and  
 speeches presented in  
 the classroom be at  
 one's disposal, then  
 there is no doubt but  
 that (with God's help)  
 we shall attain what we  
 said at the beginning of  
 our talk is the goal of  
 our studies: the ability  
 to exercise judgment,  
 speak and write  
 correctly. From all  
 that's been said it's  
 easy to see that the  
 industrious student is  
 not the one who  
 wanders about in his  
 studies without a  
 definite plan and  
 arrangement, who  
 listens without  
 attention to all the  
 lectures he hears at  
 school and piles up  
 luxuriant rhapsodies, or  
 who reads through a  
 huge number of pages  
 every day and prowls  
 around in many  
 assorted authors. No,  
 the industrious student  
 is the one who keeps  
 his eyes on the primary  
 end and goal toward  
 which studies are  
 supposed to be  
 directed, and then he

καὶ σπουδὴν, καὶ  
μελέτην, καὶ συνέχειαν,  
καὶ πόνον ὑπομένει.  
ἀλλ' ἐξαρκούντως νῦν  
εἴρηται περὶ τούτων.  
ἐγὼ μὲν ὅσα τοῦ ὀρθῶς  
μανθάνειν καὶ εὐθύνειν  
τῆν περὶ τὰ γράμματα  
σπουδὴν ἅμα μὲν παρὰ  
ἀνδρῶν τῆς παιδείας  
ἀληθῶς τετυχηκότων,  
παραδοθέντα μέμνημαι,  
ἅμα δὲ ἰδίᾳ ἐμπειρία  
καὶ συνεχεῖ τοῦ μαθεῖν  
χρήσει γνωσθέντα  
ἔσχηκα, τούτων σοι  
ἀσμένως καὶ πιστῶς  
μετέδωκα. τῷ δὲ Θεῷ  
εὐχομαι, ταῦτά σε τὰ  
μέγιστα ὠφελῆσαι  
ποιεῖν.

assiduitātem et  
labōrem. Sed dē hīs  
quidem hāctenus. Ego  
quæ dē ratiōne discendī  
et studiīs rēctē  
īnstituendīs partim ā  
doctissimīs virīs trādita  
esse meminī, partim  
propriā experiētiā, et  
assiduō ūsū discendī  
cognita habuī, ea tibi  
libenter et fidēliter  
impertivī, quæ ut tibi  
magnō ūsuī sint, Deum  
tōtō pectore precor.

*correctly selects the  
means necessary to  
attain that end.  
Afterwards, he displays  
in the acquisition and  
maintenance of these  
means a focus of mind,  
concern, vigilance,  
constancy and effort.  
But enough of these  
matters. These points  
about the correct  
method of learning and  
undertaking one's  
studies I remember to  
have been in part  
handed down by very  
learned men, in part I  
have acquired them by  
my own experience and  
constant use in  
teaching. These I hand  
on to you gladly and  
confidently. And I pray  
God with all my heart  
that they may be of  
great benefit to you.*

Μαθητής. ὅσα σύ, ὦ  
διδάσκαλε κράτιστε,  
περὶ μὲν τοῦ τέλους τῆς  
ἐν τοῖς γράμμασι  
σπουδῆς, καὶ περὶ τῆς  
τοῦ μανθάνειν τάξεως,  
καὶ περὶ τοῦ τὰ  
κεφάλαια τῶν τεχνῶν  
ἐξ ἐνὸς βιβλίου,  
μεθοδικῶς  
γεγραμμένου, μαθεῖν,  
καὶ τοῦ κοινοῦς τόπους  
συλλέγειν, καὶ περὶ τοῦ  
τὴν μνήμην ἀσκῆσαι,  
καὶ περὶ τῆς ἀσκήσεως  
γραφικῆς, καὶ περὶ τῶν  
ἐπανελήψεων καὶ

Discipulus: Quæ tū,  
præstantissime  
præceptor, dē fine  
studiōrum nostrōrum,  
dē ὀρδine certō  
discendī, dē summīs  
artium ex ūnō aliquō  
libellō methodicē  
scrīptō discendīs, dē  
colligendīs locīs  
commūnibus, dē  
excolendā memoriā, dē  
exercitātiōne stilī, dē  
repetitiōnibus et  
exāminibus, item dē  
disputātiōnibus et  
dēclāmātiōnibus

*Pupil: O my most  
respected professor!  
I've heard with great  
pleasure all you've so  
wisely and honestly told  
me, about the goal of  
our studies, about the  
fixed order of learning,  
about learning the main  
points of the arts from  
one textbook in a  
methodical fashion,  
about the gathering  
together of  
commonplaces, about  
developing the memory,  
about the practice of*

ἐξετάσεων, ἔτι καὶ πρὸς  
τούτοις περὶ τῶν  
διαλέξεων καὶ μελετῶν  
σχολαστικῶν,  
νουνεχόντως καὶ  
εὐσχημόνως διελέχθης·  
ταῦτα οὕτως ἠδέως  
ἀκήκοα, ὥστε ἐλπίζω  
ἐκεῖνα μὴ μόνον ἐμοί,  
ἀλλὰ καὶ πλείστοις  
ἄλλοις οἷς τούτων  
μεταδοῦναι μέλλω,  
μάλιστα συνοίσειν.  
ἐπιστάμενος δὲ ὅτι  
διδασκάλοις τοῖς τῆς  
σοφίας ἀληθινῆς  
κοινωνήσασι,  
ἰσόροπος τιμῆ καὶ  
μισθὸς οὐκ ἂν γένοιτο,  
τὸν Θεὸν τὸν παντὸς  
ἀγαθοῦ καὶ παιδείας  
σωτηρίου αἴτιον ὄντα,  
ὡς δύναμαι μάλιστα  
ἱκετεύω, σοι ἀξίαν  
χάριν, ὣν εὖ πέπονθα  
ὑπό σου, ἀποδοῦναι,  
καὶ τοὺς πόρους ἡμῶν  
εὐθύνειν καὶ βοηθεῖν  
καὶ πάντα ἡμᾶς  
διδάσκειν τε καὶ  
κυβερνᾶν, ἵνα τῷ  
Χριστῷ κεχαρισμένα  
καὶ τῇ Ἐκκλησίᾳ αὐτοῦ  
καὶ ἡμῖν αὐτοῖς  
σωτήρια μαθάνωμεν  
καὶ διδάσκωμεν. Ἀμήν.

scholasticīs, prūdentē  
et graviter disseruistī,  
hæc tantā cum  
voluptāte audīvī ut  
spērem illa nōn solum  
mihi sed et plūribus  
aliīs cum quibus ipsa  
commūnicāre dēcrēvī  
ūtilissima fore. Cum  
autem sciam,  
præceptōribus, quī  
vērā sapientiam nōbīs  
impertiunt, parem  
honōrem et pretium ā  
nōbīs referrī nōn posse,  
Deum fontem omnis  
bonī et doctrīnæ  
salūtāris tōtō pectore  
ōrō ut tibi prō tuīs in  
mē amplissimīs  
beneficiīs cumulātē  
grātiam rependat, et  
labōrēs nostrōs  
gubernet et adjuvet, et  
nōs omnēs doceat et  
regat, ut Christō grāta  
et Ecclēsiæ ipsius ac  
nōbīs salūtāria  
discāmus et doceāmus.  
Āmēn.

*composition, study  
sessions, tests,  
classroom debates and  
speeches. I've enjoyed  
the things you've said  
so much that I hope  
they'll be very useful  
not only to myself but  
to many others with  
whom I've made up my  
mind to share them.  
But since I know that  
we cannot return to our  
professors, who impart  
to us true wisdom,  
honor and reward equal  
to their worth, I pray  
God who is the source  
of every good and of  
lifepreserving doctrine  
that he may repay you  
in abundance for all  
your most generous  
favor done for me, and  
that he may guide and  
help our labors, and  
may teach us all and  
rule us, so that we may  
learn and teach that  
which is pleasing to  
Christ and to His  
church, and that brings  
salvation to us.*

ΤΕΛΟΣ ΤΩΝ ΔΙΑΛΟΓΩΝ  
FĪNIS COLLOQUIŌRUM  
END OF THE DIALOGUES